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UNITED STATES OF AMERICA.

Key to Political Science;

OR

STATESMAN'S GUIDE.

✓
JOHN SENFF,

Author of the "Origin and Destiny of Man."



CINCINNATI:

PUBLISHED BY THE AUTHOR

Printed by Robert Clarke & Co., 65 West Fourth Street.

1871.

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TO THE READER.

WHATEVER a man may do, there must be a motive for his action. This motive, if proper, should be received by others as an ample apology for all acts not absolutely criminal.

The apology I offer for writing the following pages is fully sufficient, in my estimation, and will justify me in my action.

It is this: The nations of the world are so miserably abused by the governments that exercise authority over them, that they live in want, while the means nature provides are ample if rightly applied. It is not always villainy on the part of the rulers which produces this result, but more frequently it is the effect of ignorance.

But, in a government like ours, this should not be. We have the choice of our rulers, and the only thing requisite is to make a judicious selection. For this purpose, I have laid down rules whereby the people can make the best choice possible, and the rulers be enabled to avoid the errors of their predecessors. As all citizens of this Republic are, or should be, equally interested in a good government, therefore I could not well withhold the following suggestions. Whether they are wise, proper, and of value to the people, they alone must decide.

I do not pretend they are without errors — there may be many; yet if they contain some new principles by which mankind may be benefited, then I am amply rewarded.

With this brief introduction I submit the work to the public.

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KEY TO POLITICAL SCIENCE;

OR,

STATESMAN'S GUIDE.

CHAPTER I.

PRELIMINARY PRESENTATION OF THE SUBJECT—THE THREE PHASES OF THE MIND—THE EXTERNAL, INTERNAL, AND UNIVERSAL MINDS—THE GREAT UNIVERSAL MIND.

THAT this work may deserve the title used to designate it, it is necessary to take into consideration, if not all, yet the principal matters contained in the sciences from which the art of government is derived.

As the welfare of the people should be the great object of government, in order to reach their wants, it is of the utmost importance that in a work upon political science man's constitutional nature should be carefully considered and clearly set forth. I shall, therefore, endeavor to "probe the profound in the nature of man;" and, in so doing, I may perhaps materially depart from the beaten track, and present phases in his character rarely alluded to in works upon either governmental affairs or political economy.

I trust, however, that I shall be able to show the relevancy and appropriateness of every point I may present, however far-fetched it may at first appear to the reader.

Mind and matter, or the internal and external worlds, are by their constitutional natures essentially in harmony. Man's happiness, therefore, depends upon his relations with the external world and the maintenance of this harmony; for evils, pains, and discord are the results of violations of the mutual laws of both.

Man is only *en rapport* with the external world by means of his mind, with the assistance of the senses, the memory being the great conservator of knowledge, while want is the prompter and self-good the object.

By means of the memory he retains a knowledge of both good and evil; and as he is inclined to good and hates evil, and learns by experience, he is naturally progressive.

As the general mind is the great laboratory wherein he solves all questions that affect him, and as the laws of mind are universal, as well as those of matter, therefore we will commence our reflections upon government by noting some of the peculiarities of the mind.

The soul, body, mind, and spirit are all distinct, one from the other.

The soul is divided from the body by the spirit.

The mind surrounds the soul as the atmosphere does the earth.

The spirit pervades the mind as the light does our atmosphere, bringing the external world in contact with the soul—the sensitive, appreciative being.

Man is possessed of three distinct minds:

First, the internal;

Second, the external;

Third, the universal.

The internal is that part of the mind which lies be-

tween the soul and the retina whereon is received the impressions of the external or material world.

This is the sphere of imagination, of reason, with all the powers of the mind concentrated. This is man's heaven.

The external is that part of the mind which lies directly outside of the body, corresponding to the earth and her atmosphere, with all her forms of materiality. The inside verge hinges on the outside membrane of the retina of the internal mind, this being all that divides them.

Whatever the impressions of the material world are upon the outside membrane, they affect the involuntary nerves. We see, hear, taste, smell, and feel just what comes in contact with the nerves of the retina. But upon the inside of the same retina we daguerreotype the images of our imaginations. This constitutes man's creative sphere.

But outside of both these spheres of mind is the Great Universal Mind, which is infinite, containing the astronomical spheres, both in their minutiae and ultimates. The great universal spirit pervades all—man having no spirit of his own.

Here is the great glory of this matter: All minds being in their nature similar, and there being but one spirit in the universe pervading all things, and mind affecting mind in the just ratio of its power, thereby laying the basis for one mind to govern another, and also containing the principles whereby one mind communicates with another, making known their mutual wants.

I mean the individual minds are connected with both the external and universal minds. Consequently all

souls, occupying the center, have knowledge of one another, and are conscious of each other's wants.

The reader, for a more extended view of this matter, is referred to my forthcoming work, entitled "Origin and Destiny of Man," the second part of which is called "Germ of Thought, or The Empire of the Mind," of which this volume is an abstract. The reader is particularly referred to the last section upon the "Perfect Man."

I have perhaps now premised sufficiently, and will at once advance to the subject.

CHAPTER II.

SOCIAL ENTERTAINMENT—THE REGULAR ORDER OF NATURE—ASSOCIATIONS AND RESEMBLANCES—IMPROVEMENTS OF PAST AGES.

ONE of the modes of opening the labyrinths of the human mind to the different departments thereof consists in what we call "social entertainment."

As man has a love for the beautiful, the grand and marvelous in nature, and as things, when they become familiar to the mind, cease to excite that wonder they did at first sight, and instead of pleasing oftentimes disgust him, he, being ever progressive, is constantly seeking after something new; and, by means of associations, is enabled to gratify himself to an unlimited extent.

The external world is bound together by social ties and resemblances. One thing suggests another, until we find all nature is connected in regular links, so that the mind can trace out and follow all the different parts through associations.

The mind is a perfect simile in its order to external nature. The fact is, all nature exists in the mind, for we have no knowledge of anything outside of the mind. (See "Universal Mind.")

The key to unlock each department in nature will always be found in the one preceding it, for by association we are enabled to trace out the relation one bears to the other, and thus apparently hidden mysteries are revealed.

Hence the glory and pleasure which arise from social

converse. Our friend describes in glowing terms some grand and beautiful scene, which, for the first time, has flashed across his vision. He is in extacies, for a new department has been opened to his mind. While he is thus enthusiastically painting in words the glorious picture presented to his rapt vision, his friend becomes psychologised, sees all he sees, and discovers, by association, the key which unlocks a new department in his own mind. He says, "That suggests a new idea to me," and forthwith describes what it revealed. In his description the listener obtains the key which unlocks a department in his mind never previously explored.

It is not only possible, but certain, that this process can continue in the same manner through eternity.

The same thing manifests itself in mechanism. One man makes a very imperfect machine. Another looks at it, discovers its virtues, sees its defects, and suggests improvements. The improved machine suggests to another mechanic quite a new invention.

Thus things have passed on after this manner until we now have machinery of almost infinite variety.

All the arts and sciences are the results of what I have stated. The present civilization of mankind is but the accumulated result of man's experience. As the polype deposit calcareous matter as a basis for the next generation of polype to work upon, and in the course of ages heave up an island in the midst of the sea—each generation contributing its mite to the structure—so man has had a similar experience.

Each generation suggests an improvement to the succeeding one, until finally the great superstructure which is composed of the arts and sciences, the governments of the nations, and civilization of the world,

presents itself as the grand result of the suggestions, the improvements, the experiences and accumulations of preceding ages, and which plainly foretell more glorious achievements and grander triumphs in the coming time.

CHAPTER III.

RISE AND PROGRESS OF GOVERNMENTS—POSSIBILITIES OF HUMAN BEINGS—SELF-GOOD THE MOTIVE OF ACTION—EXPERIENCES OF MAN IN THE INFANCY OF THE RACE.

IN this chapter we will take into consideration the rise and progress of governments.

First, we find man possessed of all the possibilities in the universe; that is, he has the innate and requisite powers to make of matter all the structures and apply it to all the uses for which it has an adaptability.

The great rule with man is self-good, that being the supreme law or great center around which every thing is made to revolve.

Hence his object always is of two good things to choose the better; and of two evil things to choose the lesser.

Therefore, true government is not merely the exercising or generating of force, but it is the controlling of force or forces, and their application so as to subserve the highest purposes in securing the happiness of man.

Thus we see in the infancy of the race man had no advantage over the brute, except in his constitutional though still undeveloped nature. But being a very god in nature, and destined to govern *as a god*, the internal godhood prompting him, his desires are uncontrollable; he becomes restless as a volcano and goes forth seeking self-satisfaction.

To gratify his desire for knowledge and supply

his animal wants, he becomes brutal, savage, and ferocious in the extreme. Want being the omnipotent power, forcing him to action, and he being ignorant both of himself and the external world, he makes many mistakes, and great are his sufferings in consequence. But the great law of his nature which first prompted him to action now comes to his rescue.

Self-good, happiness, the love of pleasure prompting him, and he being ignorant makes bad choice, violates the laws of his being, is stung, feels the pain, and is miserable.

He now begins to discern the difference between good and evil.

Having learned wisdom by his folly, he does better next time. Whatsoever one man has acquired in knowledge is not lost; his fellows, seeing the advantages he has gained by his new art, imitate him and even make some improvements. Want is the mother of invention, and every invention suggests others. Thus has it been in all the ages past, until we now, by means of machinery, control the elements and make them subserve noble purposes.

But with the increase of man's knowledge and powers, his wants also increased; and being still barbarous, and not knowing in what his self-good consisted, and having wants his genius could not supply, he became a robber, a thief, and murderer.

Hence war, rapine, and the final necessity of compromise, out of which grew the idea of exchange, which is the basis of commerce.

Hence communities were formed; and the very nature of commerce suggested the necessity of governments.

CHAPTER IV.

GOVERNMENT OF FORCE—FORMATION OF CLOSE COMMUNITIES OR CITIES—ROBBERY ON A MORE GIGANTIC SCALE—RISE OF THE MILITARY PROFESSION—CIVIL AND MILITARY ORDERS, ETC., ETC.

GOVERNMENT became necessary in order that there should be an understanding between the same community, as well as between the different communities. As those were the days of force, and the people being yet but a little above the animals in their development, they had to be governed by force.

The greater force governed or controlled the lesser. Robbery, therefore, was the order of the day; self-good prompted the many weak to unite against the few strong. The strong, being few in number, in order to overcome the multitude were led to invention; hence the origin of implements and machinery of war. The weak to counterbalance this formed close communities. Hence the origin of cities, and for greater security the walling of their cities. And as the people were brought into close relations, and there being no understood rule or law whereby they could be restrained, infringements, insults, robberies, and murders were the result.

Those things becoming intolerable, each sought redress, especially the weak against the strong. In thus doing, they would naturally seek the gigantic in form and appearance as leaders; for if they had the will, they would possess the power to protect them.

In order to induce the giant to exercise his protecting

care over them, they would divide their substance with him. This was an evil, but far less than to fall into the hands of marauders.

Such being the condition of the race at that time, their first government had to correspond with their development.

Rude and imperfect, it was the best that man's circumstances suggested. The ruler was a monarch, an absolute monarch, governing by brute force, and as absolutely actuated by self-good as his subjects.

He found it to his interest to protect all, as all assisted in administering to his wants.

As rude and barbarous as this age was, it contained the first germs of civilization. At the same time, too, the seeds of conservatism and radicalism were planted. By their fruits we discover how they have traveled down the ages together.

First, the ruler or tyrant would restrain the stronger in his community from robbing or despoiling the weaker, at the same time forcing all into some productive labor, for the more they possessed the greater would be his share.

But at this period a new order of things is inaugurated. Men for self-protection have now entered into combinations, in place of acting separately as individuals, and communities oppose communities with their tyrants at their head.

Thus the principle and order of robbery is on a more gigantic scale. Cities oppose cities, and one community robs another. Here we note the rise of what we call the military profession; hence society is divided into two grand orders, civil and military. The civil consisted in those members who produced the necessities

of life, which at that epoch in man's existence were few and simple.

The duty of the military power was to protect the civil in their duties and avocations. As there is strength in combination or concentration of power, the tyrant, as a matter of course, became chief of the military branch.

CHAPTER V.

A NEW ORDER EVOLVED—POLITICAL REVOLUTIONS—CIVIL WAR—
SELF-GOOD THE OMNIPOTENT PRINCIPLE—IT PROMPTS, YET CURES
DISSENSIONS—IT IS RADICAL, YET CONSERVATIVE.

BUT here a new order is evolved. If man had been non-progressive, there would have been peace between the tyrant and his subjects. Here we are enabled to see how the same principle under different circumstances produces antagonistic results. I mean this, which the reader must always keep in mind: Man is always governed by the central idea of self-good. Positive selfishness always rules man; self-good is omnipotent. No man on the face of the earth has ever done an act that was not inspired by it. Therefore, we at this time see dissensions arising in the community—the people and the tyrant are at variance, one with the other.

There is a cause for this, and we will note it; but before we advance we will state that at this point we discover the commencement of political, as well as civil revolutions in the human family.

Such has been the general experience of the race. The causes were: First, the tyrant lived at his ease, in luxury and comparative splendor, at the expense of the people. He was happy, contented with his estate, and wished no change; consequently was non-progressive and conservative. On the other hand, the people in their productive labors not only aroused new desires, which taxed all their inventive powers to gratify, but,

as I said in the introduction, one thing suggested another, and the whole mind being linked together by association, the external world acted as man's educator. His thirst for knowledge being insatiable he soon outstripped the tyrant, his genius leading him far in advance of his ruler and the policy of the government.

Hence the increased wants and desires or self-gòod of the masses demanded a government corresponding with their advanced condition. The ability to furnish such is found wanting in their rulers, and choosing a leader from among themselves they rebel.

The government is alarmed. It bribes the meanest of its subjects with promises of plunder, and fierce civil-war ensues. It is of short duration, however, for the masses being united become stronger than the tyrant and his minions, the government is overthrown and a new one established.

The new government is begotten by the people and accords in every respect with the genius of the masses.

We would naturally think, therefore, that the people would be satisfied; and so they are for a time. But they change. Being progressive, they ever advance; and what but recently satisfied fully their wants soon becomes wholly inadequate, and thus they aspire to higher and more congenial conditions. Therefore, government after government has succeeded each other in order to suit the needs of the people. It is just as absurd to expect them to be satisfied with the conditions under which their fathers lived, as to expect a full-grown man to wear the clothes of infancy. Man must have things commensurate with his wants, and woe be unto whatever stands in his way.

This order of revolution has been repeated tens of

thousands of times, every time raising the government to a higher plane, there to await the revolution which would sweep it out of existence in order to make room for something better.

In this matter I make no reference to those wars of conquest by which governments were destroyed by antagonistic governments, but to those revolutions produced by the radical element as opposed to the conservative.

As I said before, each party is governed by the same motive, viz: self-good. The individual governing has lived at the expense of the laboring or productive classes; hence all his wants were supplied by them; and being above want, and there being nothing in his surroundings to call forth the innate powers of mind or body necessary to cope with the opposing elements, his genius and those of the masses do not coincide. He belongs to the dead past; they, to the living present. In each case self-interest prompted to action. His interests consisted in keeping things as they were, which corresponded to his genius and wants; theirs, to the improved condition of the masses. This is really the cause of all the revolutions the world has ever seen.

CHAPTER VI.

IMPROVED ORDER OF THINGS—DEVELOPMENT OF MAN'S MORAL NATURE—LIGHT AND TRUTH FLASHING UPON HIM—HE IS REVERENT AND AWE-STRUCK—THE SON OF MAN IS BORN—A THEOCRACY ESTABLISHED.

AND here we see the rise of quite a new order of things. In all I have written before I have presented man as actuated by his animal nature. But now he has passed into the lower order of his moral nature, which is strongly tinged with the animal, the two verging together. The light of truth and justice now breaks through the eternal night. In the distance is discovered the dawn of a new day; the rosy tints begin to gild the eastern sky. Man begins to feel reverent. He looks with awe upon the approaching light. Soon the mighty sun rises above the shade of the earth of man's animal nature—the Son of Man, the enlightener of all who come into the world.

The conscience is born; a theocracy is established; henceforth we find two orders of government.

CHAPTER VII.

PROGRESSING THROUGH TRIBULATION—A NEW ERA, THE RATIONAL—CONTINUED IMPROVEMENTS IN GOVERNMENT—THE AMERICAN REVOLUTION—REVOLUTIONS REVOLUTIONIZED—A PROGRESSIVE GOVERNMENT AT LAST ESTABLISHED.

THE whole scene is changed. This last government, from its very nature, becomes more conservative than those preceding it; and the people, as a consequence, become still more radical. This last element gave quite a new impetus to man's progressive nature. In place of bringing peace, it was the precursor of war. The priests who controlled the government went forth, lending their aid to the old tyrant in wars of devastation and conquest, saying, "Thus saith the Lord." We find that the human family had again to pass through revolutions very similar to the first, only much more intensified. With the animal and moral powers united as a base for government (the truly intellectual in man not yet being born), superstition knew no bounds.

Man's burdens at this time were intolerable. The evils, the mere consequence of his ignorance, he attributed to the curses of heaven.

We now approach another era—the rational. This is near the dawn of the historic period. Many of the sciences are evolved. A new inspiration has come over all the people. The sun has risen higher in the heavens. The fogs and mists have in a measure been dissipated. From this down through the ages we have

a meager history of man. Meager indeed, yet the mind, by the mighty power of association, is enabled to read accurately the true history of the past.

We will take but a glance at the historic period, that period which has shaken the very foundations of all things pertaining to man.

I have given, in the preceding pages, the rules, if rightly understood, whereby the true history of man can be read.

The arts and sciences are they who testify of my doctrine when viewed by the laws of association. All men are born naturally free and equal, being endowed with inalienable rights, among which are life, liberty, and the pursuit of happiness.

There must be, from necessity, many transitions in a course from imperfection to perfection. Man holds the two extremes in his nature. His constitutional nature is *perfect*, but his experimental or intellectual nature is *imperfect*. It being the great law of his growth that he must travel from imperfection to perfection, his happiness consists in an unobstructed way.

What suits him to-day is insufficient to-morrow; and as the pursuit of happiness is his right, he can change the programme whenever he pleases. This rule he applies to all things. To-day he establishes a government; to-morrow he destroys it, as incongruous or unsuited to his condition. The next day he reconstructs another. Each time he thinks he has arrived at perfection. This inevitable and necessary course is what constitutes his right to revolution.

Thus we see, after the thousands of revolutions, which each time placed man upon a higher plane and gave him a more congenial government, the American peo-

ple, with all the improvements man had ever made, with the tens of thousands of years of his experience, still were dissatisfied and rebelled against the then best government in the world.

Why? Because they had outgrown it, and it ceased to administer to their wants.

They were successful; established a new order of things; and with this commences a new era, the dawn of a civilization that will finally save and perfect the race.

But the reader will ask, have the American people excluded the idea of the right of revolution from their government? I will answer, no; but they have changed the entire order of revolutions; have established a constitution whereby the government itself is governed.

In this constitution I recognize but one point of perfection, viz: the people being the government, when they find anything wrong, have the right to right it.

As small as this seems to be, it is a lever of power that will secure all the rest. As "a little leaven leaveneth the whole lump," *it* will finally establish universal peace and achieve man's salvation.

Here the reader will note one of the great achievements of the American Revolution: it revolutionized revolution itself; and what I mean by this: Before the American Revolution the people were progressive, while the governments were stationary and non-progressive—which was the cause of all the previous revolutions that were marked with blood; but in the new order of things the government itself becomes progressive and takes the lead of the people.

The government is not fixed, except in that one thing: when the people demand a change it must be made, whether good or bad. In the next chapter I will take a cursory view of what I consider a true government.

CHAPTER VIII.

THE TRUE GOVERNMENT—CO-OPERATION OR UNION OF ACTION—
POLITICAL WISDOM ILLUSTRATED BY THE BEES, ETC.

TRUE government is the exercising of power directed by a perfect intelligence, which implies an aim and design, an end to be attained, and a knowledge of means to ends, or, as the philosophers say, "A knowledge of the eternal fitness of things."

Man, being a creature of wants, has the power, in a measure, to satisfy those wants. In a savage state he suffers many privations, but in a civilized state he is enabled to satisfy most of his desires or wants. This is in consequence of co-operation or union, wise laws of commerce, easy means of transportation, and that kind of inspiration which prompts all the productive energies of a people.

These energies must be educated so as to produce the best results possible. This implies the idea of the union of the masses, for the individuals separately act but in one direction, and that direction is dictated to each one by his peculiar development, which constitutes his genius or character, the promptings of each one being different, as the angles of no two minds are alike. Thus different capacities and tastes are constantly manifested. These lead to different industries, trades, employments, and professions. And so we have carpenters, smiths, shoemakers, etc., a perfect community having the requisite number of each. Nature never produces an excess, nor yet a

deficiency, but is always exact. For an illustration we will examine a hive of bees: Nature, through the queen, produces eighty thousand eggs, which when hatched constitute a community or swarm, there being every order of bee necessary to the prosperity of the hive. There are just so many pollen gatherers, just so many gatherers of honey, the requisite number of wax-workers and nurses or feeders, so many drones or males, with but just one queen in the whole eighty thousand. This is significant of the wonderful precision of nature.

But we will now take lessons on statesmanship from the bee-hive. But the reader may ask what do you see in the order of the bees, which is suggestive of political wisdom? I answer much, very much.

I see a reflection of nature in her perfection, not only in the bee, but in the very form of matter we find that which is suggestive of order and harmony. Matter hath in its particles every form the mind conceives of—the angle, triangle, quadrangle, hexagon, octagon, and rhomboid, with many peculiar forms which mind knows but little of. These being indestructible and positive in their forms, and yet subject to a more comprehensive power, the great type of all types, a form of all forms, attracting all others and distributing them according to the “eternal fitness of things,” the circle is formed—the type of perfection.

The term, “eternal fitness of things,” or, as Harris expresses it, the all-sufficiency, means this: Matter in its infinity of classes and forms, with their surrounding *auræ*, are fitted and sufficient to fill all forms up to the perfect circle, which is the type of a perfect mind.

The angle represents a mind developed only in one direction; the hexagon and octagon represent certain

groups of faculties; the rhomboid a segment. But they all together represent or fill the circle. Here we find the basis of true statesmanship. This thing is amply illustrated by the bee-hive as before stated.

Each bee has its own peculiar bent of disposition, being determined by its constitutional nature. It will always act in that peculiar direction. And all the bees, with their various peculiarities and efforts, when combined, constitute the store of the hive, which satisfies all the wants of the swarm. It fills the circle.

But here comes the wonderful mystery. Each bee, left alone, would not work, neither would altogether, without an inspiring cause. There seems to be the want of a connecting influence in order that they may co-operate. Just so matter in its angular forms would always remain, were it not for the type of the circle, the perfect form to which every atom aspires.

The power that is contained in the circle, which inspires the particles to co-operate in filling it, is analogous to that contained in the queen bee.

Now let the reader pay strict attention to what I have to say. The queen is the mother of all the swarm, and the combined qualities and attributes possessed by the individual bees separately are concentrated in her. Hence she is the ruler or inspirer of all, and without her all is anarchy.

Take her from the hive, and you take all energy and inspiration away with her, but when she returns each bee is re-inspired.

It is after this order: Her *aura* is so large that all the bees are embraced within it. The *aura* is filled with a peculiar vitality, which acts as an animus, and the instant a bee comes within its magnetism it is in-

spired to action and in the direction of the angle of its nature.

Thus we see that in a hive of fifty or one hundred thicknesses of comb, the moment the queen enters every one knows it. They feel her influence and are prompted to go to work—the wax-worker to his wax, the nurses to the young *larvæ*, the honey and pollen gatherers fly out into the fields and forests in quest of that which their nature prompts them to obtain.

The reader is now prepared to hear something in regard to the qualifications of a statesman, which I will give. I will, then, present some of the rules whereby they can be distinguished from ordinary men; also, the means a true statesman would employ to redeem man from the evils which have grown out of false legislation, especially the curses of poverty and the social evil.

I have said that the individuals in society are like the bees in their angularities, each one working after his peculiar angle; and his works are the monuments of his genius, and bear a certain relation to the general wants of society.

The productions of each, as various as they seem, when combined, fill the measure of the wants of the whole community. I care not how peculiar a man may be, his angularity fills a certain point in the circle, and is absolutely necessary thereto. Those who have several angles developed represent the hexagon, or so much of an advance toward the statesman. Their use in the circle is to boss or oversee the other angles and unite them into groups.

The person that represents the rhomboid unites the overseers and groups them into a segment of the circle.

Then comes the chief, who represents the circle.

He unites all in himself. In development he far surpasses them all.

He reaches as high as he can, makes a mark for the nation to aspire to, and seeks to draw them up to the exalted plane of his own development.

As the queen bee, he has all the qualifications of each individual separately as well as combined. In him are united all the forces of man. He stands, as it were, upon the top of a high tower, and can, with a glance, take in all the surroundings. He sees all, comprehends all, and gathers the heterogeneous matter, the product of each trade and industry, into one whole; and from it deduces or gathers a force which is the basis of government. This he applies for the benefit of the whole community; not robbing one class for the benefit of another, but each being benefited alike.

He is the man of wisdom, a true statesman. Now, as I said before, in every lot of eggs laid by the queen bee, there was one queen to govern the rest. So in every community there must be one person indued with the qualities of a statesman, or else the essential thing constituting a community is lacking.

But here is just where all the nations have erred. They could not distinguish between the true statesman and the demagogue. Demagogues by false legislation have nearly shipwrecked humanity, and have occasioned incalculable misery in the world. But the question will be asked, is there no rule by which one can be distinguished from the other? Yes, there are several, which will be presented in the next chapter.

CHAPTER IX.

HOW TO DISTINGUISH THE TRUE STATESMAN FROM THE DEMAGOGUE—THE NECESSITY OF ALL BEING UPON EQUAL TERMS—THE EFFECT OF PROTECTIVE TARIFFS.

THE true statesman can be easily recognized and distinguished from the mere politician or demagogue. First, the true statesman never seeks office. He is conscious of his capacities, but allows his talents to recommend him. Second, he confers honor upon the office, while the demagogue expects to be honored by it; but by his lack of ability disgraces any office he may hold. Third, phrenology, physiognomy, psychometry will aid us. But of these I will speak more at length hereafter.

The duty of the statesman is to travel between sessions into all the departments of his country, and make himself acquainted with the genius of the people, their wants, and the natural resources, of the country. He should also travel through foreign lands; study the genius of their people; their resources, developed or undeveloped; thereby discovering the natural relations, not only of their resources, but of their people with those of his own land; for a true statesman's business is not confined solely to his own country, but extends throughout the world.

Thus he can exclaim, with the best statesman the world ever saw, "The world is my country, and to do good is my religion."

But the demagogue will take quite a different course. As soon as the session is closed, and he receives his salary, he resorts to dissipation; spending his time in frivolity, if not in actually vile places, with associates as vain, shallow, and unprincipled as himself; and when the session is resumed he returns with no new acquirements, but weakened both in body and mind.

Those who select candidates for the people to vote for, should be capable of discerning between the true and the false. The latter never should be selected, and those who put them forward are in the highest degree criminal.

The object of elections, at least in America, is to avoid having incompetent rulers; a thing which oftentimes occurs in an hereditary monarchy. The father, the reigning monarch, may be an able statesman, while the son is a worthless sot.

But in a country vast as America, there are always statesmen of the first class to be found. And, in order to obtain the best, it has been thought wise to let the people choose their own rulers.

Thus in order to find the best, I would advise a convention of phrenologists, physiognomists, and psychometrists to be held, composed of delegates chosen by the people. This convention should examine in person those present, or receive busts and photographs of those absent who were recommended for office, and intelligently and conscientiously pronounce upon their qualifications and character; and carefully make a selection of the required number of candidates to be placed before the people.

After the choice, and the officers are inaugurated, there should be connected with the government a de-

partment of phrenology and psychometry, so that all applicants could send their photographs, presenting front, side, and back views of their heads.

If, when examined by those appointed for the purpose, they be found all right, their photographs should be deposited in the office for future reference, and their owners invited to take office. But if the examination prove unfavorable, the photographs should be returned to their owners as a token that their services were not desirable. It is useless to expect to have a perfect government without all the appliances of modern science. You might as well expect a man to be a philosopher who possesses half a head or inferior brains. I have perhaps said enough of the qualifications of a statesman.

We will now examine the evil effects of false legislation, or the abuse of power. We will only pay attention to matters on this continent after the establishment of the American Republic.

The object of the republic was to establish an equality among the citizens, no one to have any privilege over another; and the intentions were to keep them as near equal in personal matters as the circumstances would permit, and by wise and just legislation to make the Americans a peculiar people.

First, to raise them up to a high plane of humanity, and by their example to affect all mankind, and thereby to establish a better civilization throughout the world. The first and most important object was to establish an equality; for the founders well knew the curses of poverty and the danger to liberty of excessive wealth in the hands of a few. Therefore, the government abolished all privileged classes and monopolies.

looking upon the two extremes of poverty and wealth as equally dangerous to liberty. They also knew that wealth was the price of labor, and that labor was the true standard of value; and as long as men received their just dues there would be no want or poverty, and the republic would live.

They also were aware that if the government should depart from this and confer special benefits upon individuals, then our liberties would be in danger and the republic would be superseded by a monarchy or aristocracy, for men would cease to be equal and the rich would govern the poor. It would divide the people into classes with antagonistic interests. The people would cease to be the government—a minority would rule. Demagogues have done all they could to break down the republic, and have succeeded. I regret to say it, the republic is gone; and one of the most corrupt aristocracies the world ever saw now occupies its place.

Soon after the government commenced there were two principles presented to those in power, and not only to them but to the whole American people.

As the prophet said to Israel, "Choose ye this day which ye will serve, God or Baal," so the choice of republicanism or aristocracy was presented to the people by their mottoes.

If they should say labor shall be the standard of power, then the republic shall live; but if wealth, then the republic will die, and an aristocracy shall take its place. Fool-like they chose wealth, and heaven shed tears and hell groaned, and our government has ever since fostered aristocracy, setting its heels upon the poor.

This cursed idea has ruined and demoralized the peo-

ple—for to what depth will not man stoop in order to gain wealth. With wealth he is in high esteem, no matter how obtained. It is the key to all power. It unlocks the door to what is called refined society; aye, and what else does it not do? I mean the desire for wealth. It places a demagogue in the presidential chair, or a knave or a fool. It acts the same with all the offices in the land, until we might exclaim with one of old, "It is written my father's house shall be called the house of prayer, but ye have made it a den of thieves."

This is emphatically true of our country. The poor are robbed for the benefit of the rich. Look at our penitentiaries, our gallows and minor hells, and even the social evil, are all traced to this source. This I will prove before I am done.

But first we must show what would have been the condition if the opposite motto had been adopted. Men and women would have been esteemed for their true worth or the abilities they possessed of conferring happiness on others, and the mites they added to the national or common wealth. They would have been favored according to the degree of benefit their labors enabled them to confer on others. There would have been a motive to call forth the highest possible aspirations.

Men and women would have sought to achieve perfection in all their callings. We would have found a proficiency in everything. The physician would not have been a quack; the lawyer, a villain or demagogue; the priest, a hypocrite; the mechanic, a bungler; the merchant, a polished liar and adroit thief; the banker, an unprincipled robber; the farmer, a land pirate, and

the president the chief among ten thousand villians—of course I have no reference to any president especially. The reverse of this would have been the order, and the highest perfection would have distinguished every trade and profession.

It seems strange at first sight that so small a deviation should work out so mighty a difference; the one to lead to perfection and happiness; the other, to destruction and misery. Such, however, is the fact, which I will endeavor to trace out in detail.

First, we will note the physician. A father has a child in whom he beholds the latent qualities to become a first-class physician; and being under a government and among a people that make wealth their standard of honor, being prompted, not by the love of science, or the honor of excelling and contributing to science by new discoveries—these things not being held in such high repute with the public as money—therefore, his whole aspiration is to *amass* wealth, and his inspiration *how* to obtain money.

Now the reader will see this young student is not actuated by the love of the science he is studying, but the "almighty dollar" is forever before his eyes. What, then, is the consequence? Why, his excessive greed forces him to study, and his natural talents being in the line of the medical profession, he could not make so much, in so short a time, by anything else. Money, money, money; the idea haunts him day and night. Oh! how he longs to roll in wealth, flourish in upper-tendom, and receive the smiles of the *elite*.

He is already morally dissipated with the mere idea and lust for wealth.

The consequence is, he learns the technicalities of

the science; gets a moderate knowledge of anatomy and physiology; a smattering of chemistry; and by this time his patience is gone, he can wait no longer.

He announces himself as a practical physician, and the community is cursed by another quack. He is so much absorbed in getting money that he ceases to study to master the science, much less to excel and evolve new principles whereby the world might be blessed and he become a master to be studied by coming generations.

The same result follows in all other cases, and the nation that falls into this error will retrograde until it arrives at anarchy and final oblivion. They will cease to excel either in the arts or sciences. They will be unable to compete in the world's markets with those men of other nations who are inspired with nobler aspirations, viz: to become inventors of useful machinery or discoverers of scientific principles hitherto unknown, whereby the human race will be benefited, and adding them to the great pyramid of the world's attainments in civilization for future generations to read, as a link in the associations which mark man's progress. I say they are driven out of the markets of the world by the votaries of the arts and sciences. The one goes down to oblivion; the other rises to the highest pinnacle of greatness. This has been repeated many times in the history of the ages, and is now repeating itself on a grand scale in the United States and Mexico. Mexico in a few years will cease to be numbered among the nations. The above is the true cause of her decline, and it should admonish us to learn wisdom from others' follies as well as our own. I say Mexico should be, and is, a lesson to the true statesman. The United States

government transcends Mexico in the exact ratio that it has kept those laws or adopted the order of civilization which I said would elevate a nation. The United States have attained a state of prosperity which no other nation in the history of the ages ever attained.

But still they have not reached the climax of national greatness possible for them to attain. The American government is now in the most critical period of its history. This is the point in which she needs the wisdom of the true statesman. She much resembles the two brothers and their sister in the "Arabian Nights." Others sought on the top of the mountains the prize of the singing tree, the talking bird, and yellow water. Victory or death is the motto. The two brothers attempted it and failed, as millions have before. But Parizade, the sister, being inspired with love for the race and intense love for her brothers, sought the Genii, who acquainted her with all the dangers of the journey and gave her the full laws of success. She started, and met with woeful trials. She knew the law and remembered the injunctions of the Genii. She was inspired with love for the human race, therefore never forgot the rule of conduct prescribed by the Genii. Onward, still onward, upward, still upward, she ascended the mountain. Trials and dangers thickened as she advanced. Not one in a million but would have been overcome.

Yet she was the one, of all her race, who could accomplish the feat. She succeeded and attained the prize.

On her return she was surprised by the black pebbles lying by the wayside. They were the souls of

those who before, in attempting to attain the prize, had lost their lives.

But she had the remedy in her own hands. It consisted in the very prize she had won. She poured some of the yellow water on each of the black pebbles and they lived again.

This adventure illustrates the course of the United States. If she fails, she becomes one of those black pebbles lying by the wayside in the history of the obliterated nations which have failed to attain perfection and have become a warning to all true statesmen.

I have said there is a way for her salvation, but her dangers at this time are imminent. For this reason: She has departed from her first declaration, that all men are born free and equal, and are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. In order to have carried this out, in the compact of the states, or the constitution, there was to be no privileged classes, no monopolies; but all men were to have an equal chance in pursuing their course to happiness. The duty of the government was to protect all and to restrain those who would violate any of those rules. But instead of this, the government commenced the one-sided legislation in favor of the rich. Monopolies were granted favors in the shape of tariffs, in order to enable the manufacturers of America to compete with those of Europe. As wealth is the result of labor, and this tariff is a tax on the labor of European manufacturers, and is taken out of their employes' wages, *they* are made miserably poor.

The American consumer pays the excess which is received by the manufacturers. I do not mean that

the American manufacturer gets the tariff. The government gets that.

This enables the American manufacturer to raise the price of his articles to within a shade of the price of the European, with the tariff added thereto.

This addition is what the American consumer pays the American manufacturer.

Some will say that this is an advantage to the American employe, for it enables his employer to pay him higher wages.

This would seem so at first sight, but it is a short-sighted statesman that can not see its falsity.

The world after all is but one country. Commerce unites us all as one people. As we do to others, so will it return to us. There is an old adage, that "chickens will come home to roost." So our wrongs to others will fall back upon ourselves. I mean this: We lay high tariffs on European commodities to enable our manufacturers to enrich themselves. The European, in order to compete with us, reduces the wages to the lowest possible degree, which produces poverty in the extreme; so much so that our demagogues point to it as an argument in favor of high tariffs.

But the fact is they produce the very effect that they pretend they are trying to avoid, viz: the poverty and slavery of the American employe.

It is brought about after this order: The European, by his low wages, is forced to forego all the luxuries of life; he is not able to educate himself or family; and, as a last resort, he comes to America. Our iniquity is visited upon us. What we have sown we now reap. We, by our short-sighted, unrighteous legislation, have

robbed him of his dues; and, although in a foreign country, we have made him poor.

He is attracted to us by the high wages our manufacturers are enabled to pay in consequence of the tariff *he* had to pay. One party hails him with joy, while the other receives him with groans. The capitalist rejoices, for he can use the European in competition with the American artisan, who is forced to a reduction of wages, ranging about half-way between what he ought to receive and what the European got at home.

The latter has been bettered while the former has been worsted, and the final result will be a permanent injury to both, and will produce their mutual destruction. And for what has all this been brought about? Why that a few might become immensely rich. Can men who represent the American people in Congress, and see the consequence of such acts and help to pass them, be honest? Are they ignoramuses, or are they traitors to the people they represent? Do they not know that the object of the American government is to raise man up to the highest possible plane of humanity, and that that can only be done when men receive the highest education, and are as far as possible removed from physical want? And do they not know that, to maintain a true republic, men must be as near as possible equal in all these matters? And further, do they not know that wealth is the basis of all these; and that it is the duty of all true governments to see that all have a fair and equal chance; and when they destroy this equilibrium they destroy the government? If so, how can they give to corporations, such as railroad companies, the lands, the natural patrimony of

the people, and give it, too, by the tens of millions of acres, thereby making three-fourths of the people homeless?

By this policy of our statesmen, the wealth of the country is now in the hands of the few. The great majority of the people are poor, and with the still greater influx of the poorer classes of Europe, they are becoming fit tools for the enslavement of each other. Does this look like a pleasing prospect of the future of the republic? Slavery by statute is far more tolerable than slavery by necessity. Therefore, those few excessively rich have the poor at their mercy, and by this means can even govern the government itself. Does this look hopeful for the future of America?

Ah! but it is said that the lands become more valuable by the construction of railroads, and are, as a consequence, worth much more. The roads are a benefit to the people by the facilities they render to commerce. To this I do not object. My objections are of another kind. It widens the already great disproportions of wealth between the citizens. It makes the rich richer, enabling them to control the interests of the poor; and the poor, as a consequence, become still poorer.

CHAPTER X.

THE SAME SUBJECT CONTINUED—GREAT WEALTH AND EXTREME POVERTY DANGEROUS TO THE LIBERTIES OF THE PEOPLE—CAUSE OF THE SOCIAL EVIL—FALSE LEGISLATION.

WHEN you see great monuments of wealth, they are a positive evidence of a corresponding degree of poverty among the masses, which is very dangerous to the liberties of the people. A general pecuniary competence is the sure guaranty of liberty and independence. It is the statesman's duty to maintain these as far as possible, for when man is in want he becomes servile just in proportion to his wants; the rich have the means to control him either for good or evil. If his wants are extreme, he, like Esau, may even sell his birthright, his liberty, and his honor.

He will not hesitate to injure his fellows, or join in a conspiracy against the state. I said, in the outset of these essays, want is the prompting motive to action, and self-good the directing principle; "that of two evils man will always choose the lesser, and of two goods will always choose the better." That is, I mean, his motive, although he often takes the worst for want of better knowledge. The statesman, therefore, sees the necessity of a thorough and general education of the masses.

A true republic can not exist without the mass of the citizens are educated and enlightened.

The status of the republic will correspond with the grade of the intelligence of its citizens.

But let us trace the evils of excessive wealth in the individual and corporation; that is, the evil influence upon the government and liberties of the people.

Railroad companies or other corporate bodies, or private individuals having great interests, according to the extent thereof, employ lobbyists or interested congressmen to push forward their schemes by the national legislation, and a sufficient majority is always secured by large expenditures of money, if not directly in the shape of bribes, in a way which answers the same purpose and is equivalent in all respects to direct bribes.

This comes from the fact that wealth is set up as the standard of honor, and there always being members enough who thirst for more wealth, they vote in the interest of their pockets, many of them, doubtless, owing their positions to the money expended in corrupting voters to secure their election, with the ultimate idea of their becoming willing tools in legislating favorably to such railroads or other great pecuniary interests. And here we see the corrupting influence of money in our elections. Since wealth is the standard of honor, what young man with superior talents can resist the temptation to snap at the hook baited with ten or fifty thousand dollars, for a vote, especially when eternal secrecy is promised.

Suppose twenty votes were requisite to carry a measure where fifty or one hundred millions were involved; it would pay to expend fifty thousand upon each, making one million in all. Of course it could be afforded, for it would not amount to more than one or two per cent. at the most of the profits of the investment.

The same corrupting rule and practice can be, and unquestionably is, carried out in minor jobs in every

department of the government. Corrupt members of congress, other legislative and representative bodies, and also men holding public positions in almost every department of the state and national governments, are ready for a consideration to subserve the purposes of great corporations or large capitalists.

The truth is, they sell the interests of their constituents or the general interests of the country to individuals or corporations, and the poor working men have finally to foot the bill.

These men are worse than Esau, for they are not satisfied with selling their own moral birthright, but they barter away the pecuniary interests of the nation, binding upon the people burdens that will finally rob them of their liberties, their honor, and their all.

The first great error was: The government permitted the citizens to acquire large tracts of land, ten to one hundred times larger than actual wants required. They could do nothing of themselves with such immense tracts, as other men had equal chance with them. They were therefore forced, they thought, to invade other lands, capture a foreign race, enslave them, and pit their labor against the poor, landless white man. Here we see the seeds of evil were planted, the terrible results of which we have been and are still reaping, and from the influence of which we may yet suffer destruction. All depends now upon whether we elect statesmen or demagogues to fill the national offices.

One of the great evils which resulted from slavery was the degradation of labor, the consequence of which was the poor white man also became a slave.

There were then two orders of slavery instituted. The first by statute, which made the black man a chat-

tel or mere piece of property, while the white man became a slave by necessity in consequence of African slavery. Of the two the latter was the most intolerable.

The first form of servitude is now abolished by statute, thereby greatly enlarging the second order. The negro ceases to be a slave by law and is now one from necessity, which is far worse than his previous condition. To use a homely, though forcible expression, he has been thrown from the frying-pan into the fire.

In the first regimen his master had to care for him, but now he is forced to take care of himself, with apparently no opportunities to do so.

Thus the fearful condition has been produced among the American people of one class being made fit tools to enslave another, especially since the wealth of the country is in so few hands.

Poverty begets ignorance, ignorance begets servility, and servility is that disposition which serves him who pays the best. Thus the man who has the most money has the greatest power, and can control the greatest number of men. Let a true statesman look at this and he will shudder for America. Are these all the evils the matter has produced? No, no. This is just the beginning of the sad relation. The penitentiary, the gallops, the work house, the almshouse, the hospitals, the saloons or pits of hell, and the social evil are the legitimate offspring and results of false legislation, the work of demagogues. Like Esau, he has about sold out, not himself alone, but his constituents also.

But the reader will ask, how can you prove that all those evils followed as a consequence of the nation betraying her trust in not securing homesteads to the people, which were their just due, and by inaugurating

slavery, thereby degrading labor, and thus setting up wealth as the standard of honor? Ask any man in prison why he is there? and he will tell you that want prompted him to commit the act for which he is punished. If you ask him to explain, he will say, "I, like all other men, preferred the society of the honorable, and wishing to extricate myself from the disreputable, or, in other words, poor society, and knowing that wealth was the only passport to that society, and also knowing that if once rich there would be no questions asked how the wealth was obtained, I played the part of the thief, but not being so adroit as most merchants, or, in other words, I being a small thief, comparatively speaking, was convicted of larceny, and here I am."

Or, he will say, "I was not a professional man," or if so, "was unsuccessful." He will say, "I tried several things thinking to become rich by honorable means, but found that other men were actuated as I was, and competition made them sharp. I failed in every attempt because others were too sharp for me. At last I concluded that as every branch of business was a sleek mode of robbing, cheating was honorable. I therefore concluded that stealing was but very little worse, provided a man was not caught in the act, and so I adopted stealing as the only chance left me."

"But, sir, I was as unfortunate in my last attempt at getting wealth, as in the first, and here I am, dressed in the zebra of state." All the rest will tell you the same. Some will trace their bad dispositions to pre-natal conditions begotten by the surroundings of their ancestors, the effect resulting from previous false legislation. The social evil in nine cases out of ten is caused by poverty. Those who follow it from choice seem impelled to do so

against their better judgment, the disposition being imparted before birth.

It is the effect of that cursed desire for wealth which causes the mother to marry not for love but for money. So in the time of gestation or formation of the fetus, the woman never having had any love for her husband, lusts after another.

This is entailed on the infant, because the organs of amatenness are continually active, thereby producing an excessive development of the same organs in the child.

By the same process natural drunkards are begotten; that is, by the unsatiated desire for intoxicating drinks. Natural thieves and murderers are conceived in the same way; in fact, evil propensities of every nature and kind can be and are imparted to children anterior to birth, the result of the surrounding circumstances operating more especially upon the mother.

But to return to the social evil. I say the tenth part who are in that line of life, not by poverty, but lust, from very love of that mode of life, are the victims of bad legislation, in setting up a false standard of honor, and thereby dividing the people into classes and distinctions, when the Declaration of Independence says, All men are naturally free and equal.

The government made them three-fourths slaves and one-fourth masters. And the one-fourth are also slaves to the excessive desire for wealth. And this thing is called a republic. Shame on the American people for the abuse of the name.

CHAPTER XI.

THE UNITED STATES A REPUBLIC ONLY ON PAPER—HOW TO CORRECT THE RESULTS OF FALSE LEGISLATION—QUALIFICATIONS OF THE TRUE STATESMAN, HE POSSESSING SUPERHUMAN POWERS—MODE OF CIVIL REFORM—THE ENABLING ACT.

THE American government, on paper, is almost a perfect republic. In its administration, however, it is an aristocracy, and, I think, it is fast tending toward a monarchy.

The reader will now say, you have shown us the faults of the government and the evil effects of false legislation. We know things are bad enough, but where and what are your remedies?

The means are ample; the resources illimitable. All that is wanted is the right man to engineer the government. The government has been misdirected, and an entirely new policy must be inaugurated.

But first we must find a true statesman. Like the Israelites, we must find our Saul, a head and shoulders taller in statesmanship than any one we have ever had; or like the Thebans, we must know where to find our Epaminondas; or as Rome, her Cincinnatus. It is not so hard in these days to find those giant minds as it was anciently. We have the benefit of phrenology, physiognomy, psychology, and psychometry; and there are many now who possess the gift of Samuel, even in a much higher degree, who could select the true statesman from ten millions of men without erring once in a thousand trials.

In the preceding pages I have described the true statesman minutely. I will merely add here the true statesman is possessed of a superhuman mind, and must be as near a perfect reflex of the great Divine mind as possible.

He is endowed with a forecast of mind by which he can see all future exigencies, and, at the same time, can span the circle of the present; all the resources and relationships of men and things, and their wants and how to satisfy them out of present resources, without violating the law "of the eternal fitness of things."

I say he must have forecast sufficient to discern future exigencies or coming events, and must know how to shape matters, so that in place of being destructive they may be turned to advantage, and that out of apparent evil he may be able to educe good.

Such an individual is a true statesman. A man without forecast lacks the first and most essential qualification of the statesman. The first duty, therefore, of the American is to seek out his statesman and then to elect him to office. Here ends his trouble, for the statesman will rectify the whole matter. He is as honest as he is wise; he is a God in human form. As a true physician he will heal the political wounds the quack statesman has made. He will bring order out of disorder and chaos; harmony out of discord, and vigorous, healthy life out of political death. When the people have accomplished the grand duty of electing such a man to office, they can safely, yes proudly, await with patience the certain progress of reform.

The statesman, after he is inaugurated and has attained power, looks over the departments of the empire or republic, as the case may be. He scrutinizes matters closely, not only to see the possible resources

at his command, but to see what the wants of the people are, whether from previous abuses of their rulers or lack of opportunity to exercise their latent powers. He brings all within the scope of his giant mind. All are present. He weighs them in the scale of positive exactitude, and with unerring precision appoints and directs all things in the state for the highest good of the people.

He knows the proper course to reconstruct an abused empire is to search and find the point at which his predecessors departed from the path of true statesmanship. In the case of America, he would find them just where I said they were. First, in granting privileges to some not common to all; and just in proportion as they received extra benefits therefrom the rest were robbed. Just at this point he would commence his reform. As slavery, by statute, is now annulled, he would remove the cause which produced it, thereby laying the foundation to finally remove all slavery from necessity. He is wise enough to know that all the evils that afflict us as a people spring from this cause. The first act was not only a partaking of the forbidden fruit, according to both the Declaration of Independence and the Constitution of the United States, but it was the planting of a political upas tree, which has grown and spread until its poisonous influence has almost—what? Driven the Goddess of Liberty from our land.

MODE OF REFORM.

1. No more land to be given to corporations.
2. No more land to be sold to individuals.
3. To guarantee to every citizen a homestead.

4. The highest amount of land any one could receive being one hundred and sixty acres.

5. No one already possessing a sufficient amount of land to be permitted to obtain any of the public domain.

6. An enabling act—which I will explain fully in the succeeding pages.

7. No one who ever entered the military academy and took orders should be eligible to fill any civil office, either by vote of the people or appointment by the government; their promotion to be in the military department only.

I have often wondered why there should be such great peace in heaven as theologians inform us reigns there, especially when they tell us that man carries all his attributes and powers with him into that kingdom.

But when I reflect upon the laws and government that obtain there I am not astonished, for no man can acquire more than he positively needs; what he needs he receives with just enough exertion to make it a pleasure to obtain it; and their commerce consists in the exchange of moral and intellectual ideas, so that he that gives still retains the same article with considerable interest added thereto, which interest is not received from the one to whom he gave the benefit, but from the Great Universal Banker, Nature's king.

So if this be the case, and peace reigns as a consequence, then I infer that the want of those conditions with us is the cause of all our troubles, and that a true statesman, being subject to the divine inspirations of nature will pattern after her.

Therefore, to mitigate our wants, after he has insti-

tuted the first five acts, he applies himself to the sixth, viz: the enabling act.

This act is passed by the congress of true statesmen (for it is presumed we have dispensed with the demagogues).

THE ENABLING ACT.

The enabling act is after this order: A certain per cent. of the taxes of the nation, say to the amount of twenty-five millions, or, if that is not enough, then fifty millions of dollars, annually, to be applied in enabling those who are unable, for want of means, to occupy their proportion of land, for the land, without the means to cultivate it, is worthless to them. And to guard against imposition by worthless men, who would seek to defraud the nation and not occupy or cultivate the land after they had received the necessary assistance, but would squander it in dissipation, there should be an act passed authorizing an officer in each county to grant certificates to applicants. This officer would require testimony of honesty and ability on the part of the applicant to fulfill the duties required. Such applicant to be stout, healthy, and the head of a family. No single man to obtain a certificate. This would induce honest young men to immediately seek wives, which would greatly conduce to moral elevation and purity.

I have inquired among the thousands of young men in boarding houses why they did not marry and keep house themselves, and the invariable answer was, that they were not able to get a home and raise a family as it should be; and as to living in poverty, enslaving a woman, and raising a set of children in ignorance and

want, to be a curse to society, they considered it a sin against nature.

But under the proposed new order of things all would be different. The young man would receive a home already prepared, with means to go to work, the only requisite being that he obtain a wife.

The consequence would be that no industrious young woman would fail of an opportunity to become a wife.

There would be two beneficial results accomplished at one time. First, girls, who by their poverty might be forced into houses of ill-fame, would receive good husbands, resulting finally, and doubtless in a few years, in the obliteration of the social evil; and second, it would change the relations between capital and labor. It would take from the workshops and common labor of Cincinnati alone at least five thousand working men annually for years to come, thereby changing the relations of the working men and capitalists.

There would be a competition between capitalists to obtain working men, while now the competition is between the men themselves who seek employment.

Here we see the dawn of a new era. The light begins to break through the clouds; darkness is fleeing before its rays, for our political Messiah hath said, Let there be light! and the light is coming to illuminate the land. The social evil is gone; woman is saved; the chain of slavery by which the capitalists bound labor is broken; monopolies are all killed; the penitentiary is empty. We have no poor; the almshouse has no inmates; the hospital is gone, and the people shout hallelujah! for the great republic is again established.

CHAPTER XII.

MORE ABOUT THE ENABLING ACT FOR THE BENEFIT OF THE POOR
—PROTECTION FOR THE POOR MERELY AN ACT OF JUSTICE.

IN this chapter I will more fully explain the enabling act, as in speaking of its results our attention was diverted from the act itself, which was not presented in its entirety in the preceding chapter.

As it is the rule of government to apply means to the highest purposes possible, part of the fifty million dollars to be employed in hiring an army of mechanics and laborers, with the necessary outfit, to go upon the public domain and there build houses of moderate capacity, sufficient for a man and wife, to inclose ten acres of ground, break it up and put it into a state of cultivation ready for its occupant.

The occupant to receive from the government two horses, a cheap wagon, with the necessary implements to go to farming, or their equivalent in money, when he presents his certificate.

The reader will note that this gift is only to those of our citizens who are too poor to help themselves; it is only to supply a lack in ability on their part. If they lack the amount of one hundred dollars, they receive it; if four hundred, they get it; and if they have nothing at all, they receive the whole amount needed.

I know there will be great objections raised against this theory by many. But the rule is, of two evils we

choose the less. Therefore, I would ask, which is the greater evil, to pay fifty millions of tax annually for twenty years to enable the poor once more to raise their heads above want, thus eradicating all those evils I have mentioned, with even drunkenness and the social evil, and with the republic saved, or continue the present evils, which are growing worse every day, until the republic is dead and we have an empire established in its place?

Ten thousand times preferable would be the former to the latter. And those twenty-five thousand mechanics would be much better employed in this way than to be encamped on the frontiers of Mexico, or any other country, in the capacity of soldiers, thus annoying a sister state, besides endangering the peace of the nation.

There is still another matter to be considered. Those men, not being employed in any useful work, become demoralized, lazy, profligate in all their habits, to be finally returned as a curse to society.

In the one case, their labor would be useful, preparing homes for the poor, they having equal opportunity of occupying them upon the same terms. The cost would be much less in this case, for instead of spending their time in the routine of war, they would be engaged in agricultural pursuits and the improvement of their homesteads, and by this means perhaps avoid a war which would cost more than it would to build houses and homes for all of our poor.

Mind, under the new policy there would be no need of an army; but of this I will speak more fully in my essays on foreign relations.

But a man needs to be but a very moderate states-

man to see in which way the means are best employed. The working men are now paying over one hundred and fifty millions of dollars interest on a debt incurred in the destruction of the monster which has so woefully cursed us, that is, to break the fetters of the black man; and I think it is a small sum he asks in return to break the fetters of slavery produced by necessity.

If the capitalists dare ask government for protective tariffs, why may not the working men also ask protection against the capitalists in removing the superfluously abundant poor, by whose poverty the capitalists control wages?

This is truly the point where the reform should commence. "Let justice be done though the heavens fall." But the heavens will never fall by acts of justice. But hell would rejoice if the old order of things could be continued. Some will say, "What have the poor conferred on society to justify their claims to such gifts as you propose?" I will answer, their very poverty is proof that they never received their just dues; and what they failed in getting as their dues is now in the hands of the rich and constitutes the wealth of the nation.

And they claim it as an act of justice. Their fathers, grandfathers, and great-grandfathers have been serving the rich all their lives, and received but the crumbs, while the capitalists have received the loaves. I say, it is time justice was done to the poor.

The black man has served more than one hundred years without any compensation, yet our statesmen have turned them out like old stage horses to graze. Shame on such statesmanship! It is a disgrace to America. It is true the Freedmens' Bureau did much

good in the right direction, but it was not sufficiently extensive.

The prison reform should also be attended to, but if the enabling act were passed there would be very little need of prison reform, for there would be no criminals to punish; for government created the conditions which made them criminals; but now she has abolished them, and as a consequence needs no penitentiaries.

But I will say no state has a right to imprison men and rob them of their labor. They should receive moderate wages in return for their work. If a man steal, being prompted by necessity, the sum of fifty dollars and is imprisoned for one year, at the rate of one dollar a day, and supposing three hundred the number of days he will work, he is robbed by the state of two hundred and fifty dollars; this he knows, and being turned out upon the community with nothing to rely upon—as the community, by its government, robbed him—he feels justified in again robbing them.

This is wrong, and has an evil effect; the community even is disgusted with it. Crime, if crime it is, should be treated as a disease. Men should have the most humane treatment possible until they are cured; and those who are imprisoned for crime, prompted by want, should receive proper compensation, so that when they are discharged they will be above want.

They should be kept in prison until they have gained industrious habits and learned some useful trade; then they should receive a certificate recommending them to the public as competent mechanics. The way it is now they are demoralized and turned out as scourges to society. The chain-gang system should be prohibited

by statute, for its effects are pernicious in the extreme.

If, for some little mishap, a young man is put in a chain-gang, you might as well shoot him at once, for his reputation is gone; he dare never to aspire to greatness of any kind; besides, it is an insult to all laboring men, for it is degrading labor.

CHAPTER XIII.

THE MILITARY ACT—MILITARY MEN TO BE PROMOTED ONLY IN
THE MILITARY LINE.

I HAVE now to review the military act, which will close these essays. After all the preceding acts have been achieved, there seems yet one great danger to menace us, viz: the military to transcend the civil powers.

Therefore, an act to restrain military power and influence is necessary; an act that will force military men to expect no promotion except in the military line.

Not that some of them are not fair statesmen, but from the evil effect as a precedent. There is more mischief in it than seems to present itself at first sight. Our late war proved this to our sorrow. The cause of the war was the result of the presidential election.

We had two kinds of institutions in our country. The South had lost the presidency, therefore thought her institutions were at stake. So the war commenced for the presidency. Our generals were all aspirants to that office. They were jealous of each other's success; therefore there was a want of co-operation, and we came near being defeated.

This is one of the evils, but it is not the worst; yet, it is of such magnitude that no statesman can overlook it.

It is liable to occur at any time, thereby destroying the efficiency of our armies. But the worst feature or

effect of the matter is its effect as a precedent. As a nation we have had ample experience in this regard—in the first war in the instance of George Washington. Not that Washington's administration was not a success, but the opposite was the case. His virtue as a man and civilian were confounded with his military capacities; and, as a military chieftain, are still affecting us. We still think, from his example, that men who are possessed of military talents must also be statesmen, uninterested, such as Washington was.

But we could look a little further back into history and see the evil effect this thing produced in other men who had not the virtue of Washington, while in their military capacities they were perhaps his equals.

For instance, Benedict Arnold and General Gates: Arnold, because he could not become general-in-chief, thereby expecting, if successful in the revolution, to seat himself at the head of power; but failing in this, not only ceased to co-operate with Washington, but became a traitor and endeavored to sell his country.

General Gates, having the same object in view, took a different course. Knowing that the surest way to success was to signalize himself in some great action, he became impatient, rushed to battle without the necessary precaution to secure a victory, was defeated, and as an aspirant, ruined his chances and greatly injured the American cause.

These two cases ought to be of sufficient import to attract the attention of a true statesman. They are not, however, confined to these, for the history of all nations furnishes an abundance of similar examples.

The next attempt at placing a general at the head of government was in the case of Andrew Jackson. His

capacities as a statesman, with the mighty firmness he exhibited in carrying out his views, gained for him everlasting fame.

The good that he and Washington did in their civil capacities will never compensate for the evil effect produced by the elevation of the military over the civil power as a precedent.

The consequence was, different political parties saw the success the opposite party had in selecting a military chieftain. It became a precedent in selecting candidates, and thus caused a rage for the military profession.

If the presidency was more accessible to successful generals, it would be equivalent to setting up the office as a premium for military exploits. This would, as a matter of course, have a tendency to perfect the art of war, to a certain extent commendable and necessary perhaps, but it would in a measure destroy the benefit of co-operation. It would in effect establish a succession to office worse than hereditary monarchy.

If the general, in consequence of his success, must be rewarded with the presidency, his subalterns must also receive offices in accordance with the extent of their achievements. The lieutenant-general must become general, preparatory to the presidency; major-generals must be made members of the cabinet, ambassadors to foreign courts, senators, etc.; brigadiers must be elected members of congress, governors of states, collectors of customs, etc., etc.; colonels and majors become state senators, representatives, postmasters, etc.; and captains, lieutenants, and non-commissioned officers be also provided with some municipal or other civil office. This has been and still is the case. The people are to

blame for it. They have made politics a game, and brought it down to a level with horse-racing, dog-fighting, and the cock-pit. It is a game for wealth. They look not to their best interests, by seeking out and electing true statesmen, but they select the most efficient candidates in order to insure success.

Those men who pull the wires and control elections are individually and specially interested.

If their candidate is successful, they expect office somewhere under the new administration. As the military have got the ascendancy, they will take a military chieftain as their leader, and as the opposite party may also choose a military hero, the chances for success will be in favor of the one whose achievements in war surpass those of his opponent, all other things being equal.

With such influences prevailing, the true statesman is never thought of as a candidate. His efficiency for an election is not good. Besides, those political gamblers would have no chance to enrich themselves under the administration of a statesman. The very effect of this course is to drive statesmen into obscurity. The consequence is the final destruction of the state. Under military sway the people become demoralized and impoverished. But the effect of this course is the worst as a precedent.

The military branch is the most expensive, in proportion to its use, of either of the branches of the government.

First, it will have a tendency to embroil us in foreign wars, for generals will see in this the surest way to the presidency, especially when they remember that such ordinary men as Harrison, Taylor, Pierce, and Grant

were so wonderfully successful, men who were not even third-class statesmen.

Our commanding generals will seek every opportunity to excite a war, in order that they may signalize themselves in military achievements thereby to gain the presidency.

Such a course is-injurious in every way. It leads the people from the arts of peace into the arts of war. It corrupts the morals of the people in every possible way; it entails heavy debts which the poor working men must pay; it depreciates the sacredness of human life, and destroys the respect for rights of property, and murders, theft, and robbery become common.

I do positively assert that a general, knowing these things, and yet accepting the candidacy for president, can not be a patriot. A man who, for the mere sake of being president (and thereby filling his own pockets), will entail such a curse upon the people as wars that cost hundreds of thousands of lives and thousands of millions of dollars, whereby the people are oppressed and trodden into the very earth, with the liberties of the nation destroyed—I say, the man knowing all this, and yet who will persist in the matter, is both a traitor to God and man.

Much more in the same strain might be said in deprecation of the practice of elevating military men to places of honor, trust, and profit in civil affairs. As for myself, I have long since resolved never to vote for military men to fill any civil office.

I have wondered much how men, calling themselves Christians could vote for such men, when Jesus Christ said, "Get thee hence, Satan," when propositions for worldly aggrandizement were presented to him. War

is worse than a beastly practice, and should be discountenanced by every statesman.

I have heard men pray, "Thy kingdom come, thy will be done on earth as it is in heaven," and in less than half an hour vote for the establishment of the kingdom of hell. If the kingdom of heaven is peace, the kingdom of hell must partake of war and strife. No good Christian, or even honest lover of humanity, can or dare encourage the latter.

How can a person love his neighbor and yet vote to have his throat cut. According to Christian principles, all men are neighbors; therefore, no one should dare to encourage war.

How, then, can professed followers of the "Prince of Peace" nominate a general for president, knowing that, as a military man, he represents the devil or the principle of hell? How can they pray to the Lord to send down his kingdom and establish it among the nations, and right away arise from their knees, hurry to the polls, and cast their votes for the devil, or his representative, the general, while the infidel votes for peace by voting for the true statesman.

Now, if men would only think, they could easily see that they were voting for the destruction of their children and children's children and the unborn millions of men which are yet to follow.

War does no good; not any. It is destructive in all its phases. It is the result of the doings of the demagogue. It comes from the want of statesmanship. Let the whole world be governed by true statesmen, and there never would be war, nor the cause of war; for the true statesman is the means through which na-

ture expresses herself, and she being one and indivisible in herself, will give no cause for war.

Here I thought to have ended these essays, but find that I must proceed.

CHAPTER XIV.

INJUSTICE TO THE NEGRO—THE EMANCIPATION PROCLAMATION—
ITS AUTHOR—A STATEMENT.

THERE is yet a matter of injustice which I must more fully note, and which no statesman would fail to see.

The negro, after serving his master more than a hundred years without compensation, is then turned out in an unprepared condition, and without proper provision for the future. This is a double wrong. First, he is not in the least compensated for his long and severe labors, which is grossly unjust; and, second, he is thrown upon the common laboring classes, to compete with them; and they are, of all, the least able to sustain such competition (I mean unskilled labor).

A true statesman always provides for such exigencies beforehand. When the slave was emancipated, or the design thereof conceived, he should have been provided with a moderate home and the means wherewith to sustain himself, provided he used proper care and diligence.

Alexander II., the Czar of Russia, showed himself much more of a statesman in his emancipation scheme than did the congressmen of republican America, clearly showing that neither monarchy or republicanism constitutes statesmanship. Volumes might be written upon this subject, but for the present we will not extend our remarks.

STATEMENT.

In the spring of 1862 I wrote to Abraham Lincoln, then President of the United States, advising the emancipation of the slaves in the states in rebellion. I set forth its beneficial effects upon foreign nations. I stated that it would divide the English, the people being emancipationists, and therefore the government would not dare to co-operate with France in the matter of an intervention between the North and the South; also, it would rob the South of the slaves in carrying on the war, as they were considered chattels or property, therefore contraband of war. I also advised him to open negotiations with Liberia and St. Domingo, and, further, to use his influence in securing a purchase of lands in Central America for future homes for a part of the freedmen. These were the exigencies I forewarned him of: First, the slaves, from the force of circumstances, would become free; second, the natural antagonism between the races would force the negro to emigrate.

And, as a statesman, he should provide the way and make his egress possible and easy; also, pointing out the calamities that would follow the inauguration of a war of the races. I also advised the giving to each individual two hundred dollars to enable him to emigrate to his future home. This I claimed he was justly entitled to for his long term of servitude. I do not know what Mr. Lincoln would have advised had he lived to see the country reconstructed, but I believe he would have carried the advice out to perfection.

The reader will, perhaps, accuse me of arrogance in assuming to have advised these things, especially the emancipation act.

It has often been asked if Abraham Lincoln was actually the author of the proclamation? I answer, no.

The author is *known to no one* but myself. He was one of the ablest statesmen America has yet produced. He gave it to me; I copied and sent it to President Lincoln.

The manuscripts numbered fifty pages. From them were deduced those acts, with the act of emancipation, and Abraham Lincoln immortalized himself by adopting them. May his memory live forever.

And here I will add, that Thebes, Rome, and America were unwise and wise alike. Unwise in bringing such calamities upon themselves; wise to know where to find their deliverers. Thebes found her Epaminondas, Rome her Cincinnatus, and America her Lincoln.

CHAPTER XV.

MODE OF CONDUCTING POLITICAL CONVENTIONS—MEN'S NEEDS AND HOW TO SUPPLY THEM—HUMAN QUALIFICATIONS, PERSONAL AND COLLECTIVE—PLAN FOR THE CONGRESS OF THE NATIONS—THE CAPITAL CITY OF THE WORLD.

THERE should be a change in the mode of our conventions. Different parties should meet in the same convention, and receive photographs of candidates (for it is presumed a statesman will not of himself seek the office). There should be back, side, and front views. From these they should select and put before the nation two or more of the ablest statesmen to be found. This would end the game of politics. The demagogue would be stripped of his shoddy. He would find his proper place in some honest avocation, by which he would become a benefit in place of a curse to society.

I said, in the very outset of these essays, that man's wants were almost infinite; that they increased with his civilization; that his civilization increased with his experience; that the materials to satisfy these various wants were amply diffused through nature, simple and complex, there awaiting man's skill to prepare them for his improved tastes. Each individual's wants being various, and it requiring such diversity of skill and experience to produce or evolve the means to gratify them, many of those commodities being the natural product of some foreign land, no one man could produce or prepare all those articles; for, as I said in illustrating this

matter by the figure of a swarm of bees, that no one had the qualifications to do this but the true statesman; and he being but one in a hundred thousand this was not his office, he being fitted by nature for grand superintendent.

But that nature produced proper varieties of persons, each one possessing peculiar traits of character or faculties which fitted him to evolve some special article needed; and that the whole society combined produced only the means to satisfy the wants of one—that is, in variety—but in quantity they produce the amount requisite for the whole community. Thus we perceive the necessity of a mutual exchange of commodities, each one exchanging his surplus products for those which he can not himself produce, or purchasing them with money, the universal medium of exchange.

As much that man needs is the product of the soil and climate, or the manufactories of foreign countries, it became necessary to make laws regulating commerce between the nations of the earth, treaties by which each party would know the exact relation in commerce one sustains to another. And as the whole world is but one country, and all human beings are one family, and in their general and complex nature do not differ as a whole—that is, the same differences in nature are common to all races—man is universally the same. And if this be so, there is nothing to hinder the establishment of a universal order of things between the nations of the earth similar to that which exists between the states of the American Union.

But preparatory to such a matter, it would be necessary that other nations should pass through the same process I recommend to the American people. After

that they must, as we should, dispense with military establishments. If the nations were once rid of those curses, they would soon have no national debts, and they could proceed at once to the work of establishing the new order.

But the greatest difficulty is to initiate this grand project.

PROGRAMME.

I would propose the following plan :

The United States having attained such a wonderful state of prosperity and power, her high civilization being the admiration of the world, should, in conjunction with England, summon the nations to a grand council. This would be especially apropos, as the recent settling of their own difficulties by mutual concession and compromise is an eminent example and signal success in the right direction.

After the council have met, they should adopt articles of agreement, by which all future relations or international difficulties shall be settled by arbitration.

This being sanctioned by all the nations, it becomes the basis for all future action. This should be followed by the establishment of a permanent congress of the nations, each nation to be represented by two members; this congress to be in perpetual session, but not to take cognizance of, or to legislate in regard to the internal matters of any state or country, such coming under the sole jurisdiction of the local or home government.

All international difficulties should be considered and settled by this congress in a spirit of candor, liberality, and impartial justice, in harmony with so grand and dignified a body, and in a manner calculated to insure universal satisfaction and the full acquiescence and

co-operation of all the nations of the world. Such being the result, the necessity of keeping up military establishments will have passed away.

No nation to have more than five ships of war, and they to be at the command of this congress, to be employed in the protection of commerce against pirates.

But if the nations were once free from the curse of the military power and its consequent expense, there would be no national debts; commerce would become free; the poor would not have to work to pay tariffs or high taxes; they would receive their just dues; there would be no prompting motive for piracy; the last vestige of warfare among men would cease by the destruction of the war ships under control of the congress of the nations, and peace and harmony would reign throughout the world.

CAPITAL.

There should be a capital city built in a central and convenient locality, in a pleasant and healthy climate, and occupying sufficient territory to admit of growth and extension in every direction. This should be a model city in every high sense of the word. Its streets and walks and parks should be laid out with geometrical precision, the circular form prevailing and disagreeable angles being avoided. Its buildings should be gems of architecture, constructed of the most beautiful and durable materials, and richly and tastefully ornamented externally and internally. Everything within and around it should reflect the highest perfection of the arts and sciences. No expense should be spared in improving the city and its suburbs. In short, it should be a paradise upon earth, a glorious exemplification of

the beauties of peace, purity, and justice, and a foretaste of what may ultimately prevail all over the world. It should be called Harmony, Union City, or the Capital of the World: Perhaps some island would be the best location for this city, the island to be controlled by the congress, and the expense of building and improving the city to be defrayed by the nations in common. Here I had proposed to end my essays, but when I explore the field, I perceive that my work is not half accomplished. In the chapters to follow, I will, therefore, give a condensation of my ideas upon the various points under consideration.*

* See note A, Appendix.

CHAPTER XVI.

DUTIES OF THE WORLD'S CONGRESS—CONTINUOUS FAIR OF THE
WORLD.

THIS congress would control the ports of entry for the commerce of the world, but the internal ports should be controlled by the local governments, for in no case should the congress of the nations interfere with the domestic relations of a nation, unless such nation had grossly departed from the principles of civilization.

But in relation to the ports in common, they would exact from all owners or masters of vessels a certain port charge in accordance with the tonnage thereof. The revenue raised by this means to be strictly applied to repairing and keeping the ports in order.

It would also be their duty to keep one or two squadrons for coast surveys, in order to prepare more complete charts of the seas for the benefit of commerce.

No nation would be allowed to collect a tariff from the rest. They should maintain their national government by internal revenues, for by the establishment of a universal government there would be no wars nor implements of war. Therefore, there would be no national debts, the taxes would be light—a certain per cent. on actual values—and each would pay in proportion to benefits received. It would be the business of this court or congress to assist depressed nationalities, and bring them within commercial relationship with the rest.

Each nation to control its members in the universal congress, and to recall them at pleasure, but the member to have full power until his successor presents himself with his credentials of office.

The congress to have no power to depose any member for political reasons, but to suspend one for the commission of flagrant crimes, his colleague to have two votes until his successor be qualified, thus giving every nation at all times an equal vote in the world's congress.

Each nation to determine the length of time of service of their own representatives. The only right the nations would have would be to require each nation, at all times, to furnish its two representatives, as there would be no recess but a perpetual session of the congress.

CONTINUOUS FAIR OF THE WORLD.

There should be a grand temple or palace of palaces, erected at the world's cost, wherein should be kept a continual fair of the nations, for the exhibition of all manner of agricultural products, works of genius and art of every possible description, and the domestic animals of the different climates, special inducements being held out for the presentation of useful inventions or advanced works upon science; and to encourage competition large premiums should be given to those who excel in the ordinary products of agriculture and art, larger ones for useful inventions, and still larger ones to the scientists who evolve something new, for science is the mother of all arts.

But all should receive something in order to encourage industry and invention, for thereby this congress would honor labor, virtue, and righteousness (which is also the object of these essays).

When these things shall have been inaugurated, want and crime will disappear, not only from our land but the whole world, and righteousness will prevail as does the waters over the great deep. Then can we say, Thy kingdom is come, Thy will is done, and peace reigns on earth as it does in heaven.

One of the objects of this perpetual fair would be to give those great statesmen who compose the congress an opportunity, without traveling the world over, to witness the products of all nations, and thereby to enable them to judge more accurately of each and the true relations of all mankind. It would also be a benefit to other statesmen as well; but the greatest of all benefits accruing therefrom would be the privilege thus presented to the mechanics of all nations to meet and exhibit the products of their skill.

If my doctrine be true, that one thing suggests another, they would leave with their minds filled with new ideas, the effect of which would be higher developments of skill in their subsequent productions. It would also encourage a better understanding between the different peoples of the world. It would destroy national prejudices, so that all nations would feel themselves but one, as is the case in the United States, where the matter has been tested.

They would connect all sections of the world by a net-work of telegraphs, thus bringing the different portions of all mankind into closer relations, one with another.

For the universal good depends upon the individual good. Individual rights are the basis of all rights. When individuals unite their rights, they become corporate rights. When those rights are again united by

compromise absorbing all citizens, they become national. But the nation, by its representatives, which constitute its government, has no right or power to violate the individual rights of its citizens. Individual rights are sacred above all things, and to violate them would be an act of tyranny. Corporate rights are also positive as far as they go, and consequently should be kept inviolate. I have often wondered why statesmen so frequently violate these rules in their legislative enactments; but it seems to be from a want of knowledge of classification.

I will here attempt to give a classification, which I trust will enable the reader to judge accurately whether acts passed are proper or not; that is, whether the legislature had a right to pass such acts. I will give the same definitions I gave in a work published in 1857.

NATURAL RIGHTS OF THINGS.

To come at anything like certainty in relation to the above, we must take into consideration, first, the nature of the thing claiming rights, and, secondly, the nature of the thing claimed.

There is no better rule than that laid down in the laws of simple substances, viz : that all simple substances are definite, both in quantity and quality, and bear a certain relation to all other substances. This relation constitutes their natural sphere.

First, possessing form or size they rightly occupy space. Secondly, having the innate quality or fitness, they have a right to unite with other particles.

These are the natural rights of simple substances. When simple substances are combined, the sphere of rights is enlarged according to the combined nature of

the substances. The concentrated laws of matter in an organism is the law of that organism. Hence we learn that all things have their proper spheres to which their nature entitles them. If the above be correct, there must be some rules of classification for the conduct of man. I shall quote as I find them in the book of nature.

CLASSIFICATION.

First. The independent superlative sphere, which is the sphere of God, the organizer and governor of the universe. For who has a right to say to him, "What doest thou?"

Second. The relative sphere of the creature to the Creator, as the finite to the infinite.

Third. The independent sphere of the creature to the Creator, which constitutes his individuality; for man has the choice of good or evil.

Fourth. The relative sphere of the creature to the creature.

Fifth. The independent sphere of the individual to the individual.

We will illustrate the subject: The first sphere pervades the whole universe and is the master law. The second is the sphere the church pretends to occupy. In this sphere man is morally bound by the mutual laws of his own individuality and the universal laws of nature or moral laws of God. He can act as he pleases, yet he is subject to organic law. He feels himself restrained by the laws of his nature, yet his conduct affects no one but himself; it is a matter strictly between himself and God, therefore is called the relative sphere of the creature with the Creator.

It also corresponds to the fifth sphere, which is called the independent sphere of the individual to the individual; for wherein man is strictly related to Deity as an individual, he is independent of his fellow man.

Yet there are some small matters in the fifth sphere that are not in the second, namely, the tastes and fancies, wherein he is neither responsible either to God or man; it belongs to the positively independent or third sphere.

In the third sphere man acts according to his own will. In this sphere the soul is made the guardian of the body; if the soul acts foolishly and neglects the proper care of the body, the law of nature demands, as a penalty, that the soul shall suffer for want of a proper and healthy system through which to act.

The fourth sphere is an important one to man. It is the legislative sphere. In it every man's rights should be treated as sacred. The great difficulty in this sphere is that the legislator does not distinguish between the independent individual and the relative sphere. Matters in the independent sphere are not by nature subject to legislation.

These are the best rules of classification I can suggest. According to them all rights commence with the individual, each individual having the same order of rights. Their wants forcing them to unite creates the second or the relative order; yet, so far as it goes, it assumes the attributes of an individuality, as I said in relation to matter; that is, "that the concentrated laws of matter in an organism is the law of that organism," yet, while in the organism, each particle still retains its individual attributes as well as its individuality. So it makes no difference how large the bulk of matter is,

the same laws prevail. It is an individual by aggregation. So whatever the aggregation may be, it never destroys or changes the individuals composing it. And two aggregated bodies bear the same relation to each other as obtained in the individual capacities of the single particles to each other. So if this is true, they can never lose their independence as particles nor the rights or attributes of their natures.

If this is the case with man, then the violation of these natural laws must be fraught with evils in proportion to the extent of the violation.

Here we begin to see the inalienable rights, not only of individuals, but of corporations. No one corporation has a right to rule another without its consent. The consent of one corporation to co-operate with another amounts to a union; hence, so far as the union goes, they, too, are one corporation.

And in the legislation by this corporation they are kept strictly within their corporate nature; they are not allowed to meddle with the rights of the separate individuals, for those belong to another order of rights.

To illustrate: All bear the same relation, each to its grade. City to city in their municipal capacity; county to county and state to state in their relative capacity. Yet each is sovereign in its individual capacity, and can not be infringed upon by another sister state. Yet those states can unite and be one without destroying their individual qualifications, just as the particles of matter do which I gave as an example.

But to be brief. The question will arise, what do you propose to prove by this process of reasoning?

I intend to prove that man by entering into society

never loses his personal rights, for they are inalienable. The states by entering into a combination with other states do still retain their individuality.

They possess all their inalienable rights, and are held together in the union by the principle of political conglomeration. If it were otherwise, then there would cease to be such a thing as inalienable rights; for, if the citizen can lose his rights by a mere union of his state with another, then he never had any inalienable rights. For inalienable means the same as immortal, so far as duration of time is concerned, and if anything can die, it is neither inalienable or immortal.

But man, as a person, has inalienable rights, and so has also a state. And these rights must not be infringed upon. What rights are, I have pointed out in my classification of rights.

We will now commence the application of my theory from another view of the subject.

The great congress of the nations will have no jurisdiction but in matters that pertain to the relative individual nations; that is, in matters that are common to all.

Each nation will retain its independence of the congress in all matters that are not strictly international.

The general government of the United States will exercise all authority conceded to it by the states—all general authority as a nation—but it must not infringe upon the reserved rights of the states which appertain to their independent capacity, which rights they can not themselves alienate. These rights may be suppressed in their exercise by force, nevertheless they are the same rights still.

There is yet another matter that I should have men-

tioned. No state has a right to legislate on religious subjects, neither has the church a right to enforce a religious dogma on the state; for the state and church occupy two quite different spheres.

The church belongs to the second sphere, viz: The relative sphere of the individual to the Divine mind; and the state to the fourth sphere, viz: The relative sphere of the individual to the individual.

If a universal congress were established, there would be no further need of diplomatic agents at foreign courts, for the congress would assume those functions. The consular establishment would still be useful in regulating and carrying out commercial relations in the different ports of entry throughout the world.

I have often thought how suggestive are the works of nature to the statesman, especially the starry heavens, which contain the true type of government, with its all-wise legislator and controller, the Great Jehovah of the Universe.

The statesman is struck with admiration and awe in whatever direction he may look.

He sees perfection in the minutiae as well as in the ultimates. He commences his investigations at the lowest round in the ladder with what is called inertia. He finds that every particle of matter is definite, both in size, form, and attributes; he finds that all of a class have the exact form, size, and attributes alike, and what constitutes another class is their difference in these qualities, and that there are tens of thousands of these classes, although chemists, as yet, have only been able to classify but few.

These classes bear an exact relationship, one to the other, and are bound together by their respective at-

tributes. The harmony that exists between them is almost, if not quite divine.

The first effect of these particles of matter, when they act upon each other, is the evolving of chemistry, the second science in nature (the first being the constitutional nature of matter itself). These are called first principles.

The next operation in nature, chemistry assisting the type principal, evolves two new sciences simultaneously, viz: Anatomy and physiology, for there can be no anatomy without physiology.

Geology is nothing but a repetition of these same powers, as is also botany. Astronomy is the repetition on a grander scale of all the before-mentioned matters.

The statesman beholds the wonderful harmony that prevails among atoms of the universe.

Let a body be ever so large, every atom in its composition is respected, for itself is made up of atoms, and its grand law is the union of the attributes of the individual particles composing the grand mass.

No action takes place even in the center of the sun, but affects every particle in the solar system. They are chemically so sensitive, their attributes being united through the medium of the universal spirit, they are never outside of each other's influences.

Here, then, we see the glory and majesty of the mighty universe.

Each particle is respected; it moves by its own consent, yet in harmony with all.

He exclaims, Great God, thy universe, in this respect, is truly a grand republic! Yet, when he looks a little farther, he sees that it is also a grand monarchy.

All the attributes of all the particles; all the attri-

butes of the different system of worlds, solar systems, and constellations united into one grand universe, constitute the grand law or laws of nature. Each and all are represented in those laws. In this they are republican. But no one can thwart their universal laws, and therein they represent a monarchy.

But the particles or parts have no inclination to counteract the universal law, therefore there is no monarchy in the forces of matter. But still the universe in one sense is a monarchy. To find this, the statesman is forced into quite a different department.

When he approaches the intellectual sphere, he there will find that intelligence, being the result of experience, is imperfect; it is under the tuition of matter or the laws of matter.

The external world is the instructor of the soul, or the intelligent principle. The soul in its ignorance violates those immutable laws which chasten, and thereby force it into obedience. The laws are positive in their effect. In this respect the universe acts as a grand monarchy; that is, it exercises absolutism, which is monarchy.

CHAPTER XVII.

THE CONCLUSION OF THE WHOLE MATTER—FURTHER ELUCIDATION OF SUBJECTS ALREADY CONSIDERED—RECAPITULATION—REFLECTIONS.

IN closing these essays, let me remark that, in the outset, I stated that I "intended to present something new to the statesman, which would be suggestive of political wisdom," therefore I called this work "The Key to Political Science, or Statesman's Guide."

I think I have fulfilled my promise, for I have presented this subject in an entirely new light, which I will recapitulate as follows :

First. The association in the links of memory or the mind.

Second. The association of the external world in its orders.

Third. The similitude there existed between mind and matter.

Fourth. The suggestive nature of bees.

Fifth. The suggestive nature of astronomy.

The American Union and system of government is almost a perfect reflex of astronomy. It represents a solar system, with the general government in the center as a mighty sun; the states as planets, and their subdivisions as satellites with all their minutiae; but the whole with the sun constitutes the ultimate.

The planets reflect a light which is their own from the effect of a magnetic influence from the sun.

The sun is resuscitated by attracting certain substances from the planets. In return they receive life from the sun, which generates light as soon as it comes in contact with the atmosphere of the planet ; and the return of the same keeps up the light of the sun. Oh ! how mutual, how righteous, are the workings of the great universe ! If matter observes so strictly the laws of justice, why should not man follow the example ? If this is not suggestive to a man, he may know that he is not a statesman. If the government of the infinitely perfect God be not instructive, tell me, oh, man ! where instruction can be gained ?

There is another evil of which I should have spoken, viz : The rewarding of editors of political papers by incoming administrations.

This has a very corrupting influence. Each one strives to blacken the character of the candidates of the opposite party. It becomes a game between the editors of the same party, each trying to outdo all others in blackguardism, hoping thereby to receive a reward for his vile work if his party be successful.

If this evil ended here it would be bad enough, but it extends through all society ; not only neighbors, but different members of the same family frequently become estranged, nevermore to be reconciled. This has become such a nuisance and curse that some honest statesmen have thought seriously of abolishing the presidency ; and all good men hate the return of the presidential campaign for it amounting almost to a civil war.

The whole cause is the patronage that editors and other leading politicians and wire-pullers expect to receive from the administration they aid in inaugurating. A president that does this thereby shows that he is a

mere demagogue, and would sell the interests of the people for his own aggrandizement.

If the highest rewards are offered for villainy, we can expect nothing better. The only way to cure this evil is to follow the rules laid down in these essays (see mode of holding conventions, on page 73).

If the rules I have laid down be followed, the republic will live and perfect itself, and will raise up man to the highest planes of humanity possible.

But if we continue in our present course we will sink back into eternal night with the nations that are forgotten. In place of honor we will reap shame.

In regard to the enabling act: There would be some who would naturally prefer to live in cities. Those could be accommodated, for it is not to be supposed that we would settle fifty or one hundred thousand families on small farms, with only ten acres under cultivation, without towns and cities being established to provide them with markets for their products, or places to be supplied with such necessities of life as they could not themselves produce. They must be brought into immediate connection with the commercial world. Therefore, town sites would be laid off in their proper localities, and those who preferred city life would receive a lot and house, which should be exempt from sale for debt, and which the occupant could not convey to another until he had been in possession of it for five years.

The reader certainly will not presume that I mean that the government will give those lands to the poor. The land naturally belongs to them, all that is wanting is to be enabled to occupy them.

To say nothing of the justice or positive right they

have to demand this, it would be an act of the highest wisdom and best policy the government could adopt. It would bring into use the energies of at least two millions of men and women who now are unable to support themselves, not only adding nothing to the wealth of the nation, but actually detracting therefrom. But, if assisted to those lands, they would not only support themselves, but produce a surplus, thus augmenting the material wealth of the nation. It would be an advantage *even* to the capitalist, affording a more extended market for his products, thereby compensating him for the higher wages he would be forced to pay, by the withdrawing of the poorer classes in competition with each other.

It will be a still greater benefit to the working classes in general. They will not only receive higher wages and steadier employment, but they will assume an independence such as they never enjoyed before, thereby strengthening and perpetuating the principles of republican government.

It is considered by political economists very unwise to leave unemployed any forces that could have been employed in productive results, even though the force cost but little, and much more so if it were expensive.

If this be so (as all are aware), then the statesman who sees a nation cursed with four or five million of idle people, and makes no effort to put them to profitable labor, especially where a country has so much waste and unoccupied lands as the United States, with the means to place them upon it, and thus relieving the nation with its government from certain destruction, I say such a statesman is criminal beyond an excuse.

There is a known principle in nature which points

the statesman in this direction, viz: Resuscitation or re-adjustment is necessary for the continuance of any system. If there is a continual tendency in one direction without a return, the equilibrium will soon be destroyed. This I pointed out in my astronomical illustrations.

All nature proclaims this. Strange and mysterious as this seems, all the particles of matter must tend toward their natural circles, or there will be an end to motion, or at least to true order, and anarchy and death will be the result.

The blood which flows from the heart to the extremities is returned by the veins to the heart, to be repolarized and reconveyed through the arteries to every portion of the system. But in the meantime it is necessary that there should be an accession of fresh matter from the great laboratory, the stomach, and through the lungs of pure oxygen from the air, to supply the waste there is in the blood, caused by the wear and tear of the body. This is requisite in order to keep the body in a vigorous condition.

Thus we find in man's own organism the most wonderful lessons for the statesman. The head represents the statesman or government; the hand, the working or producing classes; the stomach, the great system of commerce; and the various functions of the mind and body, the departments.

I do not intend in this place to thoroughly elaborate, but merely to hint at this matter. I will, however, here say that the head, by its wisdom, directs the hands; the hands feed the stomach; the stomach digests the food; and the head and stomach conjointly, with all their functions, through the medium of the heart, dis-

tribute the sustaining fluid throughout the body. All are mutually benefited and invigorated, and health, strength, and happiness are the result.

But if the head neglect to direct the hands aright, improper or insufficient food being supplied, the stomach could not, either in quantity or quality, supply the needs of the different parts of the body, and they would all languish and suffer in common.

So if the statesman neglects in his policy the hands or producing classes, commerce, like the stomach, will have nothing to digest or distribute in exchange through the system, and the whole nation will suffer because commerce languishes.

This grows out of a lack of re-adjustment; the equilibrium has been destroyed. Wealth has been flowing in one direction for several generations until a few own it all, and the great majority are so poor that they can not help themselves. Their labor is entirely unproductive; they cease to add anything to commerce; they are not only a burden to themselves, but a curse to the nation.

The only way toward re-adjustment is to enact a law taxing all wealth in a regular ratio; this tax to be perpetual, the rate per cent. to change according to the wants of the poor, and the proceeds to constitute the enabling fund.

If any other person can suggest a better plan, let it be given at once to the people.

I have seen more than one hundred essays suggesting a cure for the "social evil," yet not one of them could effect the object; they would abuse or increase, rather than cure it.

The writers, instead of searching out the cause, and,

by removing it, thus eradicating the terrible evil, by their prescriptions would only aggravate the mischief and add fuel to fire.

The last essay I perused recommended the passage of an ordinance removing those, whose health by their practices unfitted them from pursuing their loathsome business, to hospitals, to be patched up for future use, if possible, but if not, to prepare them for the grave.

But those who possessed the requisite degree of health were to receive the care of a physician to protect the public against the diseases common to such vices.

For the right to practice this degrading, disgusting vice, they were to obtain licenses, for which they were to pay a daily tax, the proceeds to be expended upon those who were irrecoverably diseased.

This is poor, short-sighted statesmanship. If a person follow a certain business for a living, and we put a tax, however light, upon it, such person will redouble his exertions to enlarge his business in order to pay his tax and make it remunerative. So it would be with the courtesan. At first, impelled by necessity, she adopted this mode of life. By the passage of such a law, her necessities are much greater and she must increase her business! She therefore goes about, day and night, seeking whom she may decoy into her den of infamy. This is a mode of cure of the "social evil" with a vengeance; it would be about as effectual as to pour oil on fire in order to quench it.

Have those mighty philosophers ever thought of the impulses of human nature? Do they expect, by mere statute, to obliterate the generative nature of man, or the natural inclination of the sexes for each other?

Poor simpletons! do they expect that if a man is too poor to *keep* a wife he will have no desire *for* a wife? Or do they think that he, on account of his poverty, will forego all the pleasures of his nature? You may as well try to stay the rivers or bind the wings of light.

One is just as irresistible as the other. There is no other remedy under the heavens than the one I have pointed out, viz: Make each man able to sustain his own lawful wife, and bastardy and the social evil will forever disappear. This matter needs further elucidation, but the limits of this work will not permit it.

We must follow nature in her course, and heed her suggestions in all things.

I have attempted in these essays to express what I find in nature. I know I have not clothed my ideas in the most elegant language, yet I have expressed them in a way that they can be understood.

I have pointed them to the book from which I read them. It is open, day and night, to all who wish to read. It is the "key to political science, or the statesman's guide"—the Universal Book of Nature.

Mr. Shubert, author of "Mirror of Nature," in speaking of cleanliness, says, "Tell me how many pounds of soap a nation uses, and I will tell you the grade of their civilization."

I say, tell me the estimation a nation has of their women, and I will tell you the order of their civilization.

Both are good criterions, but I would prefer the latter. If men are high enough in their civilization to do justice to woman, woman will, as a consequence, be still more highly civilized than man. And here we might re-

peat Shubert's argument: The women being so highly cultivated would love cleanliness and hate filth, and would use the greater amount of soap, by which their civilization could be judged.

What I mean by this is, no stream can rise higher than the fountain head. Whatever the conditions of the mothers in a nation are, they will be reflected in the generation which follows.

If a people aspire to unrivaled greatness, as the Americans do, their first duty is to emancipate woman from all detracting influences whatever. She must have a chance to put all her latent capacities to their highest possible use. She should even receive superior and special attentions in order to make her an object of worship rather than of scorn. The result would be the next generation would be much more perfect in appearance and capacity.

The women would be more beautiful in form and feature, and more angelic in nature, while the men would be more godlike in all respects. But this will never be the case so long as we encourage prostitution, and spurn and kick females about our streets as we would so many dogs, oftentimes incarcerating them in our dirty prisons for crimes we have forced them to commit.

Their crimes are less than ours. Their sins against society are far less than the sins of society against them.

The fault of all this can be traced back to false legislation.

And he who seeks to continue the present order of things is a sinner both against God and man.

As much that has been treated in the foregoing

chapters needs further elaboration, the author, although not intending it at first, has concluded to further extend the work at the present time in the form of a second part.

PART II.

PART II.

CHAPTER I.

DISTRIBUTION AND RE-ADJUSTMENT CONTINUED—THEIR POSITIVE NECESSITY—ALL INTERESTS MUTUAL—THE PROSPERITY OF THE RICH DEPENDS UPON THE COMFORT AND HAPPINESS OF THE POOR—THE THEORY OF RE-ADJUSTMENT ILLUSTRATED BY EVAPORATION, PRESENTED BY AN ALLEGORY.

IN the preceding volume I have avoided bringing up past legislation as precedents to substantiate any of the doctrines set forth; for, so far as they have expressed a principle in nature, they have been accepted as axiomatic, and are a part of the established order of things. We look for instruction entirely to the suggestions of nature.

From observation, I have found that the great difficulty in a republic is in maintaining an equilibrium or an equality of the means which sustain man's animal wants, and thereby leave open the avenues for his pursuit of happiness.

For, as I stated in the First Part, wealth being the result of labor, if all persons labored and were equally skilled, all other things being equal, there would be an equality of wealth also. But such is not the case.

1. All are not equal in muscular capacity.

2. They differ in intelligence.
3. Some are more skilled than others.
4. They differ in practical economy.
5. The circumstances by which they are surrounded operate more favorably to some than to others.

These are the uncontrollable matters which surround the entire nation. Circumstances not being equal, some labor under great disadvantages. Even some who are very skillful and whose labors are productive lack economy, and therefore never become rich.

There are others so peculiar in their organizations, that their greatest happiness consists in acquiring riches, not so much for the sake of the wealth itself as for the pleasure derived in its acquisition.

All these things are right, and prove my doctrine of the angles and of their uses in the circle, or society, and of the system of man, of which I gave an account in my previous essays:

The head represented the statesman or government; the stomach, acting in conjunction with the head and other departments of the body, produces digestion and represents a grand system of commerce; the hands, under the control of the head, represent the producers or working classes, who feed commerce by their productions, as the hands feed the stomach. The absorbents, in their extracting influence upon the digested matter of the stomach, represent the consumers of the articles of commerce.

But as these are not in direct contact with the great emporium of commerce, they are known only by their wants, which cause an attraction; hence we find a necessity for an intermediate department, viz: the ex-

changer, or merchant. The merchant or exchanger, by the laws of commerce, naturally stands between the consumer and producer.

So the heart represents the exchanger, the great merchant of the physical system, for through it passes all the commodities for sustaining the different members of the body, and this is the only link by which they are bound together. But the heart, nor the stomach, nor any of the departments of the body, have any power without the head. Neither would the head have any power without them, for their offices are mutual; yet, in their natural relation, the head is master, director, contriver, and controller.

This is true, both of the voluntary and involuntary portions of our nature. The involuntary workings of our physical being show the true type of government, which should be imitated by our voluntary or intellectual capacities in the government of society.

Thus we see the heart, by the absorbents, acts upon the stomach, extracting therefrom the materials which have been disengaged by the process of digestion. The exact amount and right kind of materials are thus brought in contact with the lungs, where they become oxygenized or vitalized; then passing into the heart, they are polarized and receive an impetus which drives them into the most minute recesses of the system.

This polarization seems to be continuous, for there are nerves leading from the brain, which pass with every artery into the minutest ramifications of the system, and with every pulsation the blood is repolarized and its original strength maintained. But the blood.

in its return through the veins, is negative of polarity. It returns by attraction, or suction. In this is illustrated the ever-present influence of the government. The arteries leading from, and the veins returning to the heart, represent the avenues of commerce. In all this we see a mutuality and dependence of the parts upon each other, although the head is ruler and dispenses the laws, or gives impetus, not only to the various parts of the system, but to the new matter to be incorporated therewith, preparing or eliminating them; and, after they have served their purpose, ejects them from the system as dead matter, which would become injurious if longer retained.

For man is continually dying on the exterior, while he is being reanimated and reconstructed from within, as the parts depend upon the head. The head is also dependent upon the various departments of the body; and, this being so, the head suffers for all its mismanagement of the body, while the body suffers, by sympathy, with the head. The fact is, in all things, they are mutual.

Let the stomach once lose its power, either by being overloaded, or by improper food, and how soon the head will feel it. So, too, in governmental matters.

Let a government neglect the producing classes, and her commerce will languish. It fails, just in proportion as it neglects its duty; the exchanger will have nothing to distribute to the consumer; the whole system will soon decay, and the head will die with the body, as a penalty for its neglect in properly caring for it.

Thus it happens with governments. If they neglect

the masses, or do not understand the laws of re-adjustment, the equilibrium will be destroyed, the energies of the nation wasted, commerce will languish, and the government itself will die.

I am pointing out these things to show the positive necessity of re-adjustment; for there are so many men of wealth who consider it robbery to be taxed, at all, for any purpose; and much more so to raise means for re-adjustment in the shape of an enabling act. It is not only my aim to show such men that this matter is just and wise, but that it is for their own interest pecuniarily. For have they not made their fortunes in commercial transactions? We will suppose a nation to be very numerous yet non-productive, for want of capital to employ their skill and energies upon; and also so poor, that if the men of wealth were to import from foreign countries all the luxuries of the world, they could not sell a cent's worth, as none of the millions of the people could buy anything for want of means. What would be the result? Why, like the stomach, full to repletion, but without the co-operation of the other departments, digestion would cease, the exchanger, or heart, by his absorbents, would make no draft upon it, and the stomach itself would decay. The stomach, heart, and head would all die together.

By this we see that the true interest of the capitalist, or millionaire, consists in the general prosperity of the masses. Every person's best interest lies in the prosperity of the neighbor. The more prosperous the neighbor, the better customer he will be for the surplus commodities of the other.

Our interests are so mutual, that in proportion as we

injure our neighbors, we cripple our own interests and injure ourselves.

The miserably poor and excessively rich more directly affect each other than any other classes of society. It is the rich man's first interest to see that none become so poor that their energies are wasted. They should at least be put into a condition which will enable them to support themselves by their own efforts. But it is still better for the rich if these men produce a surplus, which will enter the channels of commerce, and thereby enable them to reap a profit therefrom.

We may here again return to the human system for an illustration: If any member of the body be injured, all the other members, by their relations, are compelled to sympathize and suffer with the disabled member. They therefore instantly succor and relieve the injured one, and never cease their efforts till harmony is again restored. If this were not so, the body would die piecemeal; no child would ever attain the stature of a man, and the race would end with the first generation.

Then what would all your gold be worth? Then truly would the old adage be verified that, "There is that which always gathereth and yet hath not, and that which always giveth and still hath."

Some readers, doubtless, will wonder why I dwell at such length on re-adjustment or the enabling act.

It is of all things the most important. Without this a republic can not live. As soon as we destroy the equilibrium, just so soon and so far we enter the realms of aristocracy.

Monarchy and republicanism are the two extremes, aristocracy being intermediate; and so far as we pass

into the fields of aristocracy we advance on our journey toward monarchy; and when once there, there is no transition to republicanism but by bloody revolution.

The United States are fast tending in that direction, and our only salvation is by a fixed law of re-adjustment such as I advised in the foregoing essays. Every good citizen, who is a lover of liberty and equality, will pay his properly assessed mite with a hearty good will.

Foreseeing these things, as an honest man, a lover of my country and of humanity in general, I am thus earnest in the advocacy of re-adjustment as the only safeguard of the country. I have always had the idea uppermost in my mind that the American principles of government, or the establishment of the government itself, was the commencement or inauguration of a new era, which, if the Americans were worthy of and could maintain in its purity, would finally advance them to the very highest plane of national greatness and of individual perfection. I mean that the American people would elevate themselves to the highest possible plane of human exaltation, and thereby become a light to all the nations of the earth; and by their greatness, grandeur, and happiness would win all mankind to the paths of virtue, and draw them all up to the high plane they had attained, and thus save the race.

Having this idea and this inspiration, and foreseeing these evils pending and the only remedy for them, I do solemnly forewarn the American statesmen and people to beware whom they trust with the affairs of the nation; to heed the advice I gave in the preceding essays; to discard the demagogue; to seek the true statesman, wherever he may be found, even though like

Epaminondas you find him in a cave studying philosophy, or as a hermit, or as Cincinnatus behind a plow, or as a mechanic behind his anvil, or a carpenter by his bench—tell him, as the Romans did Cincinnatus, “Your country hath need of you.” Never stop to ask how many millions of dollars he possesses? Only be sure you have a person possessing the qualities which make up the statesman. Take him for his talents and virtues alone, and you will thereby show your republican principles. But take him for his wealth and you will show yourselves to be aristocrats.

We will further illustrate our subject by an allegory.

If persons of great fortunes still think it unjust that they should be taxed in proportion to their wealth, for the benefit of the excessively poor, and can see nothing in nature that seemeth to work after this plan, we will refer them to the principle of evaporation and its uses. In this allegory we will call light and heat the governor or government. Water we will call wealth. Pools, lakes, seas, and oceans are the treasures of the rich. Rivers are the avenues of trade. Plains, hills, and mountains, with their forests and all things that pertain to them, represent capital, with skilled and unskilled labor.

Now, mark the course of unavoidable consequences, the relation of things and their continuous harmony. Without the influence of light the intrinsic properties of each would be inactive, weakened, or worthless. But let the vital principle descend from its source, the sun, the seat of power; it strikes our atmosphere with irresistible force; it starts the electric currents; they act upon the free caloric; the free caloric seeks the confined

heat, and they wedge and drive themselves into all things, producing friction, which of itself evolves heat, thereby affecting everything and calling forth their intrinsic qualities. Thus, from death life is evolved, and from previously worthless objects things of great value. The rivers, lakes, seas, and oceans cease to be a body of ice, become fluid, are animated, and rejoice in the teeming life they contain.

Now, from this condition, which is so desirable, there arises certain unavoidable results.

The degree of heat that is necessary to continue this state of things, will call forth evaporation, as a natural tribute to the light and heat which broke the chains of ice and death, and bestowed the blessings and comforts of life.

And, as the wants of different localities are various, sometimes the heat predominates at a certain point, and as a consequence vacuums are created, and the air, or wind, rushes in to fill them, bearing with it the moisture it has absorbed from the great bodies of water, which yielded it as a natural tribute to light and heat; and, as nature delights in maintaining an equilibrium, she taxes those in excess and gives to those in want.

She therefore rains upon the parched earth the mists she hath gathered from the great waters. The earth then rejoices, is reinvigorated, and the rivers bear the surplus waters back to the original fountains. Lakes, seas, and oceans are also benefited thereby. They receive the alkalies, salts, and earths, and even the confined caloric, with the phosphates, without which even light could not continue the animation we find in all

waters. Note each body of water is taxed according to its volume and surface, and receives its proper proportion in return through nature's avenues the rivers. If these bodies of water had the power and the will to resist the taxing influence of light and heat, and should not yield their just proportion, the consequence would be, all nature would cease. There would be neither vegetable nor animal life. The earth would not be parched, as some suppose, but it would be frozen. The seas and all other waters would be turned to ice, and death would reign universally.

This would be the result of stubborn resistance to the laws of justice. In that event what would your wealth be worth? The rich would be like the dog in the manger: while they were starving others, they would die themselves of want.

As wealth in money is fictitious, except so far as it will buy capital and labor, and this labor can be applied to evolve commercial values from the intrinsic values of capital, therefore it is for the interest of the capitalist to divide the profits derived from labor justly between himself and his employes.

For the working classes constitute three-fourths of the commercial world, and if they are prosperous, they are able to pay good prices for the commodities of the different manufactories of the world. But if the capitalists break them down so that they are scarcely able to live, they will buy but little, and that of the coarsest and poorest quality.

In consequence, the manufacturer finds but little sale for his productions, and must fail. The money-lender will find no borrowers, for the interest can not be made

upon the use of money by applying it to the purchase of labor.

This all comes from the oppression of the poor, in robbing them of their rights, and in not properly remunerating them for what they do, which produces a large class of paupers, who are a curse to themselves and to the community.

Thus we see the greater the amount of wealth any one may have, the greater the amount he must yield in order to maintain the equilibrium in society. He pays just in proportion to the benefits he has received in his commercial transactions, which the value of his assessed wealth proves to a cent, and by the application of this tax in the manner I propose, his future prospects of gain are enhanced. He will prosper with the increased prosperity of the country.

And right here I will mention what I said in the introduction to this essay, viz: "That some men were so constituted that their greatest pleasure consisted in acquiring wealth." This I said was just for several reasons. First, the organs of their brains are so developed that acquisitiveness acts as ballast; the whole bent of their minds being in that direction, even their sanity depends upon the activity of this organ, and they can not be happy in any other pursuit. Such ones are like the bee, which cares but little for the stores of the hive, but desires ever to be on the wing, now searching here, now there, among the various flowers and honeydews, his enjoyment being in his pursuit.

I say that it is just that such a one be happy in the exercise of his faculties; but in addition to this he is a benefit to society. Like the rhomboid, he unites many

angles and is indispensable in forming the circle. He is the great inspirer of commerce; but when he has filled the hive with his stores, the other bees receive a portion of his wealth. So those who have acquired much wealth, give impetus to commerce, whereby others are benefited also.

What I mean by this is, if a government so legislate that one branch of industry receive a special benefit, that industry should pay a special tax to be applied in maintaining an equilibrium. I do not mean that the government should interfere to prevent men, in their honest pursuits, from acquiring as much wealth as they possibly can, but only that the government shall not by legislation make some excessively rich while others are made proportionately poor.

It is enough if the rich annually pay a certain per cent. of their wealth to assist the poor, from whom, in the course of their commercial transactions they have made their fortunes.

CHAPTER II.

COMMERCE AND ITS AVENUES—THE GENERAL GOVERNMENT ALONE
EMPOWERED TO REGULATE THE AVENUES OF TRADE—JUSTICE OF
THE ENABLING ACT—CONGRESS OF THE NATIONS—REIGN OF
PEACE—THE GRAND RESULT.

AT the commencement of this work, in the formation of my hypothesis, I stated that want produced desire, that desires prompted inventions, but that those wants often exceeded the capacity to supply them; as to produce many of them required more skill than they possessed, or they were articles which could only be obtained from remote countries.

From the desire for the products of foreign countries grew the idea of exchange; and out of commerce the necessity of government.

Those governments, when established, assumed the control of commerce; the local or internal commerce directly, the foreign by diplomacy.

It is the right and duty of governments to see that all the avenues of commerce are kept open. No individual or minor corporation has a right to obstruct the natural channels of trade, such as lakes and rivers; neither have they a right to obstruct those made by art; nor have they the right to hinder the construction of new roads, if it be proved that public necessity demands them.

In consequence, the whole nation is one, and their interest one. But as they may differ in the different

sections of the country, this throws the matter into what I call the Fourth or Relative Sphere, and makes it a subject for legislation.

If the road passed through different states, the right of way must be obtained from each. But this is not the case in the United States, for the states have resigned all control of commerce to the general government. Therefore no state has a right to hinder the construction of roads for carrying the commodities of one section of country to another.

But in all this the "individual rights" must be treated as sacred. They must be compensated for their loss.

If the states were allowed to intervene and exercise their spite upon different sections of the country, they would soon destroy our internal commerce; sectional hatreds would be fostered, and the true union of interests would be destroyed. The very object for which governments were originally created would be frustrated, and rival cities and states would seek to ruin each other. Consequently wherever there is need of a road to connect any parts of the country and the commerce of the section will justify its construction, should individuals with sufficient capital organize themselves into a company for that purpose, they should have the right of way through any portion of our country guaranteed to them by act of Congress, for every road that is built increases the wealth and power of the country, and, as a nation, we become more prosperous and happy.

Every general government should have positive and exclusive control of the internal commerce of its em-

pire, the sections to be obedient thereto. This is the only way to secure a general system of commerce and consequent harmony in a nation.

If this be a just rule in a republic or empire, and also the best, then, if ever the nations should adopt the system of a Universal Congress to regulate the international commerce of the world, they would have the right to clear the avenues of commerce from all obstructions, and thereby bring all sections of the world into cordial and equal commercial relations.

If this were the order at the present time, such famines and wants as now exist in Persia would never be known, and such beasts as the Shah of Persia would cease to disgrace a throne, or curse humanity by their bestiality.

I am told by some, that the nations under present circumstances would never agree to such an order of things; that they have not yet exhausted their military ardor. This only evinces the narrowness of their minds.

Suppose the people of the United States set their heels upon the military profession after the order I stated in the preceding essays; that is, make military men ineligible to any civil office; make them, what nature makes them, dogs in human form, to fight the dogs of other nationalities when their statesmen and ours can not settle their matters by reason and the laws of justice.

When they are forced from the courts of reason to step down upon the dog plane and settle matters like dogs, for this is the proper office of combativeness and destructiveness, to do the dirty work for the rest of the

faculties, I say if this were done in the United States, the military profession would become disreputable, and none would care to enter it. The consequence would be that statesmen would be elected to fill the offices, and they would settle all differences with foreign powers in accordance with reason and justice.

Then suppose, as I before said, that England and the United States should summon or invite the other powers of the world to meet with them, in convention, preparatory to a universal order of things, plainly stating the objects of the conference, does any one think the nations would not heed such a summons? Far from it. Especially if they were notified that Great Britain would of herself enter into an understanding with the United States to carry this matter out in practice.

We will again suppose that the nations would pay no attention to the summons, yet England meets America, and they enter into a defensive alliance, the basis of which is as follows: As the best interests of both countries consist in peace, and as the rest of the governments of the world refuse to co-operate in establishing a universal order of peace, thereby showing that they still hold to the doctrine "of the right by conquest;" therefore, we, the high contracting powers, Great Britain and the United States of America, do enter into a perpetual alliance, the basis of which shall be as follows:

First. Great Britain cedes to the United States of America all her sovereign rights to any and all parts of North America.

Second. She acknowledges the right of the United

States to acquire the rest of North America, with Cuba. She furthermore guarantees the integrity and indissolubility of the United States.

Third. The United States, on her part, guarantees the integrity of the British Empire, and that it shall never be dismembered by conquest.

Fourth. Neither empire will meddle with the internal affairs of the other.

Fifth. The ports of both countries shall be free to the commerce alike of either nation, with port charges the same to the one as to the other.

Sixth. The navies of both nations shall be held in common for the defense of both.

Seventh. All difficulties shall be settled by arbitration.

Eighth. Any nation that sees proper to join the above alliance can do so at pleasure, by giving notice to the rest of the nations.

Two such nations as the United States and Great Britain, thus allied, would form a nucleus around which the weaker nationalities would hover. They would soon join the alliance for the benefits and protection it would afford them. With every accession the union would become stronger.

Each nation could at once, after she had joined the combination, disband at least one-half of her armies, thereby saving much expense, which would enable her to take a much higher stand in the scale of civilization; for all the armies and navies of the new combination would be used in defense of the new order of things against the encroachments of those powers who had not yet entered the union.

But when all the principal powers had entered the

combination, then could be brought about my first proposition, namely: The abolishment of all the navies. except five ships of war for each of the great powers, these ships to be under the control of the Congress of the Nations, as stated in the first part of this work.

So the reader will see that there are two ways to accomplish what I proposed in relation to the establishment of a universal order of peace.

The first is possible. The second certain.*

If we were possessed of prophetic ken we might take a view of the future condition of man under this new dispensation.

First. America with her boundless territories settled by hundreds of millions of people, whose civilization as a common thing would equal the highest of our philosophers at this day; and her philosophers and statesmen would be proportionately higher than they now are. We would see North and South America connected by many lines of railroads, each interwoven by a network of roads connecting every city and every port. We would see an abundance of delightful watering-places and other fine places of resort; see how charmingly they were built and adorned, nothing that art or the genius of man could accomplish for beauty, elegance, and usefulness being wanting; see the wonderful beauty of form and feature, both of the men and women, the reflex of the exalted civilization then prevailing; see

* Our author perhaps has assumed too much at the outset. Probably there are insurmountable barriers to prevent the United States and Great Britain from ever inaugurating such a movement.—EDITOR.

peace and equality reigning everywhere, with no poor, but all enjoying the blessing of competence; see that all tyranny of man over man had been destroyed, and the curses that followed as a consequence no longer in existence; see human beings no longer cursed with unnatural, loathsome, and painful diseases, but all enjoying a high degree of health, both of body and mind; and all having abundance of time to enjoy themselves socially, and to educate themselves amply in every branch of learning calculated to exalt human nature, and develop, strengthen, quicken, purify, and adorn the mental and spiritual faculties.

Satisfaction beams in the countenance of all, for they have about gained the victory and have accomplished their own salvation.

We look to Europe, and we see the same improvements. We find no standing armies, keeping the people in awe while working themselves to death to support them; but we see them free, and the consciousness of their power has changed their features from severity to the noble and independent look of their American brethren.

We look to Asia and Africa, and they, too, present the same appearance.

Asia is knit together by hundreds of thousands of miles of railroads; and Africa is also blooming with the same grand civilization. National prejudices are destroyed, for the various languages used by different nations, which was one of the greatest causes of animosity between them, have given way to one universal language, the result of a universal system of commerce. The world is but one country, and the nations of the

earth have become one. Man can now travel in all parts of the world and feel at home. Aye, look with eye prophetic upon the high state of cultivation!

The earth also teems with a superabundance. See the vineyards and the orchards of every kind of fruit; see the beautiful arbors and parks, the splendid residences, magnificent public edifices, fine roads, and every conceivable elegance and luxury which have resulted from man's exalted accomplishments!

Behold, everything is in a flourishing condition, for all perform their quota of labor, and yet all have an abundance of leisure for mental, moral, and spiritual culture.

See neighbor meet neighbor; all is peace and joy and friendship. They are all satisfied.

This is the glorious reign of peace, brought about by obedience to the laws of our being, without war, without bloodshed, and without miracle.

But we turn to the home of science, the capital of the world, where reside the mighty statesmen who have inaugurated this new era. Here perfection reigns. The wise of all nations meet here continually to exchange and interchange ideas. The city is thronged by hundreds of thousands of the best of the human race. All that wealth and art could do, has been done in and around this city. Its beauties are unsurpassable and beyond description. They mark the era and represent the civilization of the times. They are a monument to this age, as the pyramids of Egypt are to an age and civilization which would otherwise have been forgotten.

In this connection I will note the necessity of other nations passing an enabling act. It would be unjust in

other nations to suffer their paupers to emigrate to this country and be supplied with homes at the expense of the American people. Not that they have no right to a part of the unoccupied lands; but that they may be benefited by the enabling act, after our government has passed such an act, it should demand of other governments to pass similar acts. Those which do not possess unoccupied lands, and whose territories are already overrun, the population being too dense for their natural resources—they having no outlet for their superabundant population—our government should demand of such governments that they supply the means to such as wish to emigrate to this country to occupy and improve the homes which this government will give them. This is nothing but justice to their poor and to this government. To their poor for the unrequited labors they have performed in their native country, and to this country for providing homes for their poor; for they will be relieved of the burden their poor would have been to them, and the balance of their population will be much happier for their absence.

But to avoid fraud and deception on the part of those who immigrate with the avowed purpose of settling on our public lands, as they might merely pretend so to do, in order to gain the amount of money from their governments appropriated for their outfit, and yet not settle on those lands, but squander the means in dissipation, there should be an arrangement of this kind entered into:

1. None but able-bodied, sober, and industrious persons could be proper applicants.
2. The government from whence they came should

give to each head of a family a certificate stating the amount that the government will pay when the certificate is presented to the proper officer in America.

3. This officer would certify that the holder of the certificate had duly entered and settled upon a portion of our public lands.

4. These certificates, when thus signed, would be a legal draft upon the country from whence they emigrated, and could be cashed by this government and held as claims against the country issuing them, to be settled annually; or such countries might place money on deposit in this country for that purpose.

Such an arrangement should be made with every government.

If the nations will abolish the practice of war, they can save enough thereby to give homes to all their poor. War is naught but an abuse of power, and beastly at best. The only question is, shall the nations abolish its practice, and thus save enough to provide homes for all who wish, and thereby drive want, with all other evils, from their lands, and establish the reign of peace and plenty throughout the world.

Continue the present practice of war, and you will entail poverty and want upon more than half of the people, making them fit tools for the tyrants of the race to enslave the other half and to slaughter each other.

If men were not poor and in want, they could never be thus controlled; for man is not naturally the enemy of man. Will not the people arise in their might, abolish war and its evils, and inaugurate the glorious reign of peace?

CHAPTER III.

CLASSIFICATION OF RIGHTS ILLUSTRATED—THE SUNDAY QUESTION
DISCUSSED AT LENGTH—ITS SACREDNESS CONSIDERED—MOSES
SEVERELY CATECHISED.

IN this chapter we will consider and illustrate the classification of rights.

As an example, we will select the Sunday question.

This question, at the present time, is agitating the minds of the American people as much, or more, than any other. It seems to be fraught with great difficulty, and much mischief may yet result from its being presented as a subject for political action, in consequence of the great variety of religious sects, each entertaining different views in regard to it, although in the main agreeing.

Then there is a class of the people who do not belong to any sect, and which outnumbers all the sects put together. The hope of the country rests upon them. In this class is included the scientists, philosophers, rationalists, and infidels, constituting the best and most intelligent portion of the people.

The religionists, as a general thing, are very ignorant and superstitious. They venerate the past, look to precedents, and think the ancients superior in all respects to the people of the present age; and that Jehovah stood in closer relation to the great men of those times, gave his injunctions directly to them by

word of mouth, and familiarly talked with them, face to face. They believe that those injunctions were not only intended for the people of that day, but for all coming time; and that they are obligatory, not only upon the Israelites, but upon all peoples of the world. They believe, also, that a violation of those commandments is fraught with evils to those who violate them and to the governments which permit such violation. They are too ignorant and superstitious to even question the possibility of fraud having been practiced upon them by those self-constituted vicegerents of the great Jehovah. To question the truthfulness or sacred character of their injunctions, in their estimation, would be sacrilegious, if not downright blasphemy. Besides, they put a false construction even upon what is written. They err in the entire process of executing the law.

If they would only think, they would see that the law, *even* if it were a genuine injunction given by God to Moses, had no bearing upon any other people than the Israelites; and was a part of the Divine economy by which they were to be made a peculiar people.

The object was to restrain the tyrannical and avaricious masters from oppressing their slaves. Moses knew that nature required at least one day in seven for rest and recuperation. He also knew that the blood of the slaves would, in course of time, be mixed with all the nation and thereby contaminate them and retard the achievement of the expected national peculiarity, which he sought, the final production of a first-class statesman or Savior.

If he had extended the injunction to any of the neighboring nations, their rulers would have demanded

by what authority he demanded those things? If, in answer, in such a case, he had said, the Lord commanded me to do so; and more, if he had shown them the injunction written upon the table of stone, the rulers would have asked, "Are you certain the Lord wrote those? Did you ever see the Lord? Have you any particular acquaintance with him? Might you not be in error about the matter? Have you seen all the hosts of heaven, and formed their acquaintance, and did they give you an introduction to this one and tell you he was the Sovereign Ruler of the universe? And did you see sovereign greatness beaming from his countenance, which warranted the appellation of Jehovah, 'Lord of lords,' and 'King of kings?' Friend Moses, please tell us honestly all about the matter."

In response, would not Moses have been compelled to say: "Verily, sirs, I can not say that I am personally acquainted with any of the hosts, much less with their king, the Ruler of the heavens. But I will tell you, however, what I did see. At one time, when we were encamped at the foot of Mt. Sinai, the Lord told me that on a certain day he would descend from heaven and meet me upon Mt. Sinai, where he would give me a code of laws whereby I could govern my people, or His people, as he called them.

"Sure enough, at the appointed time the skies grew black with clouds, the lightnings flashed, the thunders rolled, and the top of the mountain was enveloped in smoke.

"I went up according to direction. It was so dark that I could see nothing; yet I heard a voice, as of man. I conversed familiarly with the voice; it entertained

me for forty days and nights, while the Lord was engraving his commandments upon the stone."

"Did not the people become restless and murmur at your long absence?"

"Most assuredly they did. They did worse. For, as it thundered and lightened incessantly, the mountain was in a constant blaze, and they thought I had perished. They therefore demanded of Aaron, my brother, that he make for them gods to go before and lead them.

"'As for this man Moses,' they said, 'we wot not what has become of him.'

"Perhaps my brother also thought I had perished. He, therefore, either from cowardice or some other motive, consented to their wishes. He told them to bring all their spare gold to him. They did so, and he cast it into the fire, and it came out a calf. This Aaron told me, but I knew it was not exactly so, as a golden calf could not thus walk out of the fire. There must have been some design or model made beforehand. Besides, the calf was an imitation of the God of Egypt, which was a bull.

"This Aaron did to pacify the Egyptian proselytes that were among us. This I knew, and more, that Aaron was as deep in the mire as they were in the mud; but I could not afford to have a rupture with him, and so I pretended to be angry with the people. I threw down the tables of stone and broke them."

"And what did you do with the calf?"

"I ground it into powder, burned it into ashes, put the ashes into water, and made the people drink it. Then, to teach the people a lesson, so that they might

not rebel again, I had the Levites arm themselves and slay some three thousand of the transgressors."

"But, friend Moses, this was horrible."

"Yes, but it was the only course left for me to pursue."

"Well, but you have not yet answered our questions in regard to this pretended God of yours. In all your transactions did you not have an opportunity to see him. And can you not give us some idea of his appearance?"

"Well, when I returned to get a new edition of the stone tables I begged hard to see him, and to see the glory of his countenance; but he would in nowise show his face. 'For,' said he, 'no one could see my face and live.' But finally he told me I might see his back. So he covered me in the cleft of a rock until he had passed, then I beheld his back."

"Then you did see his person after all. Had he more than one head; had he wings; had he the general appearance of a man?"

"He had but one head, had no wings, and had the appearance of a man in every respect."

"So you have but his own word that he was the King of the Universe? None of the hosts ever confirmed this; nor, in fact, are you acquainted with any one of them?"

"I am not."

"Do you think this the same being who performed those wondrous feats of psychology and jugglery before Pharaoh, making him see a hoop-pole swallow a four-horse-wagon-load of other hoop-poles, in the form of snakes? The same who told you to order your people to obtain all the gold, silver, and other valuables they

possibly could, by false pretenses, from the Egyptians? The same who ordered you to mark the doors of your people to save them from the general assassination of the poor, innocent, first-born of Egypt? So that while they were in great consternation and turmoil, you could escape with the ill-gotten wealth of your enemies?

"The same who appeared to Abraham, with two others, while on their way to commit arson in Sodom, and destroy the lives of its people, including innocent women and helpless children; and whose feet were so dirty that Abraham had to wash them? The same who ate a fine, tender calf, with butter, milk, and cakes made by Sarah out of fine flour?

"We never knew gods would eat calves, butter, milk, and cakes. It seems they are carnivorous animals.

"Was he the same one who smeared your face with phosphorous to make it shine, so that the people, on seeing it, would be frightened out of their senses?

"And why did you keep Joshua in the sanctuary day and night? Was he the chief juggler?

"And why did you fill a pot with phosphorous, keep it to light your sacrifices, tell the people that it was sacred and that the Lord had given it for that purpose, when you knew it was but its natural appearance, and there was nothing mysterious about it?

"By this means you deceived the people, and palmed off your own inventions as those of the Lord.

"Your people were very ignorant and could be governed in no other way than through fear of the Lord.

"Friend Moses, we are horrified.

"The institution of the Sabbath is good of itself, but

we do not respect or obey it on account of its divine origin.

"We are astonished that you could be cajoled and hoodwinked by such an influence as to wander about for forty years in the wilderness?"

"Pray, sirs, what do you mean; in what way have I been deceived?"

"We will sum up the matter and then you will see:

"*First.* The Lord is an unchangeable being, both in person and principle; that is, if there be a personal God, and perfect in all his attributes.

"*Second.* If he is the father of the universe, he must be seated in its center, for he is the soul thereof. The seat of the soul of man is in the brain.

"Just as well expect the soul to take its seat in the heel, as to think God descended upon Mt. Sinai; for He, being the center of all action, should He move in space, the universe would follow in regular order, his relative position in the center being unchanged. We see this by man's movements. He may run or perform any other exercise, yet the soul maintains its position. So you perceive it could not have been the sovereign of the heavens who would not show his face to you, but it must have been an impostor, and perhaps feared detection should he permit his face to be seen.

"There are other reasons to be presented in favor of this supposition. There must, from all accounts, be many gods, or else he must be very changeable in person. If there be many, we must first know which has the precedence before we can consent to obey his injunctions, for a superior might annul them and chastise us for obedience to an impostor.

"We have strong suspicions, Moses, that this God of yours is an impostor for the following reasons: He would not let you see his face, and said no one *could* see his face and live; yet many saw the face of some one who represented himself as God. He walked with Enoch three hundred years, and conversed with him freely face to face. Adam also saw him, and thus knew that man was made in his image. Abraham saw him and his face which was that of a man. Jacob wrestled with him one whole night, and he was scarcely a match for the old supplanter.

"They all saw his face and yet lived. But that was so long before, perhaps the Lord had forgotten it. And yet he declared he was the same God of Abraham, Isaac, and Jacob.

"Yet another person saw one who called himself the chief of Gods. He saw not only his face, but faces. This god had four bodies, and each body had four faces—the face of an ox, a lion, an eagle, and a man to each body. And moreover he ran on wheels. This was a strange and an awful god to look upon. He also had wings, which proves him to have been finite and subject to law, at least of gravitation; and even having feet, showed the necessity of locomotion. The Infinite is present at all times, at all places; therefore needs no wings or feet.

"And still another one saw the Lord Most High in the temple, and he was a different looking one from all the rest.

"Now one thing is sure, Moses, if your God is unchangeable, there must be several gods, for the forms

presented could not be recognized as identical, for each differed from all the rest.

"Each one that appeared, however, claimed superiority over all previous comers. In such a case we could not know whose injunctions to follow. It is more likely they were all finite and impostors.

"But, Moses, we will consider this matter a little further. This god told you he made the earth in six days, rested on the seventh; and in commemoration of that event, we must keep holy each seventh day, and rest from all labor.

"But if it turns out that he did not make the earth in six days, then he has no claims upon us, and it will prove him to have been an impostor—an ignoramus who knew very little about universal matters.

"Now, since your time, we have made ourselves masters of many of the laws of nature; we have acquired and evolved many of the sciences, particularly chemistry, physiology, and geology. By physiology we can tell the exact age of any tree, or anything that has a regular and natural formation. So, too, by geology we can tell the ages of the continents and islands to a certainty. And we find, by the earth's own record, which is the true record of the real maker, be he who he may, that it was never made in six days, nor six thousand years; it required millions. So this god knew nothing of its creation, much less created it. Therefore his statute in regard to the Sabbath is not binding on us.

"Besides, his character is not good. He upheld the villainy of Jacob in cheating Esau, his brother, and deceiving his blind old father Isaac; he sanctioned the assassination of the Egyptians, and also obtaining their

goods from them under false pretenses; he was also inconsistent in making you the leader of his people, when, according to his own law, he ought to have had your blood shed for murdering those Egyptians before you fled to Media.

"We begin to suspect there is but little of the Lord's doings in these matters, and that you know but very little about the Lord. At least, you did not seem to fear him; for what servant of a king who was bearing his good will to his subjects, but happening to be a little insulted, would destroy the king's mandate and expect to escape punishment? Methinks no one would, and then return with so much confidence and composure as you did, expecting a new edition.

"It looks much as though you made it yourself. If God made the earth in six days, it seems strange that it should have taken him forty days and nights to write those matters on stone, when an ordinary stone-cutter could have performed the entire work in as many hours. He should have done it instantly. No, Moses, you made it yourself; and your people were very ignorant and superstitious, therefore you said, 'Thus saith the Lord.'

"Do you suppose we could think you honest after telling that calf story?

"You said you ground it up and burned it to ashes, then sprinkled them in water and gave it to the people to drink. The lie and villainy are transparent. We know that gold can not be burned to ashes. And why did you wish the people to drink? Was it good for medicine? were the people sick, or did you wish to kill them? Pray, sir, what did you and Aaron do with the golden calf? It was all a trick understood by you and

Aaron. You knew the people would become impatient, and imagine you were consumed in the fire on the mountain. You also knew their idolatrous inclinations. Aaron was to demand the spare gold, and to do just what he did. Your anger was merely pretense. You and Aaron divided the calf; and for fear the people would demand their gold again, you pretended to burn it to ashes and dissolve it in water. You then frighten the people fearfully about the wrath of God and keep their gold.

"The fact is, you loved mammon better than the Lord, or you would not have destroyed his commandments. I suppose you and Aaron worshiped the calf secretly, as do the demagogues and false priests of this day."

"If you are done questioning me, I believe I will go," said Moses, "for I feel a little bad about the matter. I had no idea that any one would think thus, or that you would question me so severely."

"No, Moses, have a little patience, and we will show you how we settle matters that are called sacred and belong to the divine. While you are here, we would like to have you explain the philosophy of your system—your idea of making Israel a peculiar people."

"Well, I think I can make you understand it in few words," responded Moses. "I had the same idea of humanity, in many respects, that your phrenologists and physiologists have; and I, being naturally a statesman, could almost span the circle. I could see the past, the present, and the future. I read them as you do by association. As all statesmen are mentally clairvoyant, I could see the future as well as the past as distinctly

as you can see any natural object. Yet there was one particular thing we ancients all mistook; that is, we thought man was naturally inclined to evil, hence our legislation was pretty generally in the wrong direction. By our false legislation we succeeded in perverting man, so that the statesmen of your day have the greatest trouble to eradicate our false teachings. But you ought to know, and do know, that every age produces its own statesmen; for that is the very thing I taught, and the thing you asked me about.

"I knew the effect of pre-natal conditions, therefore my whole economy was to continually give better conditions from one generation to another, so that each succeeding one should supersede their ancestors; and that, finally, as a consequence, there would be produced a perfect statesman, savior, or lawgiver. We were conscious that we knew but little of man's origin or destiny, and as little of his constitutional nature. We believed this great man would do as your Franklin did when he sent his magnet up into the clouds to bring down the lightning: he would draw the higher fire and wisdom from the supernal heavens, and announce the truth in relation to man. I told the people plainly that my laws would only abide until a superior statesman would arise—one much like myself—and unto him would the gathering of the people be, and he would give them a new code.

"But, you will ask, did he confirm the Sabbath? By no means. He taught that what was right to be done on one day was right on all days. He kept no Sabbath, nor taught the observance of any. So you do not misunderstand, I mean to say the wisdom of each age is

for that age. You can also benefit by our wisdom as well as our folly.

"You have advantages in the improved age in which you live that we never imagined, and you would be foolish to look back to us for wisdom.

"One word I would say, that is, face the sunshine. Never walk backward. Cease to worship the shadows of the past; admire the present, and anticipate the future. I will again say, you live in a happy age. In my time, there was not a statesman in a thousand years who could span the circle. If you succeed in maintaining your happy republic, before one hundred years you will be a nation of statesmen, and many thousands will be able to span the circle.

"As you said you had a new mode of trying cases, I will tarry and hear, for I am in a much better mood than I was awhile ago."

"Well, Moses, we see plainly where your error was. You did not understand first principles. You thought God created all things from naught. First, the material universe, then the living beings, among which was man. Second, that there were no rights but what were the gifts of the Creator. Third, that this Being was above all law, not being subject to any restraint, not even the laws of his own nature. With him the most positive wrongs were right, or else he would not have ordered the Levites to slay their brethren. Fourth, you knew nothing of the threefold nature of the mind, therefore took the finite for the infinite, from whence came your greatest error. You knew nothing of the infinite or universal mind; knew little of the divine, or its mode of governing; in fact, knew comparatively

nothing of man or the philosophy of his nature. You thought him a beast and tried to rule him as such. But we have ascertained that man is quite a different being in his constitution as well as in his relation to all things, not excepting the Universal Divinity. He is himself divine. This was discovered in part many ages ago, for the very lawgiver you announced, proclaimed the fact in these words: 'Render to Cæsar the things that are Cæsar's, and unto God the things that are His.' This plainly indicates that Cæsar had rights which were as inviolable as those appertaining to God; also, that there are bounds beyond which even gods dare not pass."

These are contained in the eternal constitution of universal nature, to which the gods, or the great God, is subject equally with man and the lower order of animals.

These phases of mind and of rights have been classified and illustrated in a previous chapter of this work. I will only apply them here to the Sunday question, in order that we may know what may and what may not be done, in accordance with the principles of nature.

CHAPTER IV.

ARREST AND TRIAL OF A SABBATH BREAKER—DEFENDANT CLAIMS A NONSUIT—MR. BUSYBODY APPEARS—DEFENDANT PLEADS HIS CASE AT LENGTH.

WE will now suppose a man arrested for a violation of the Sabbath. He is arraigned before a justice of the peace. The hour of trial has arrived, and the case is called.

Justice of the Peace.—Mr. T., you are arraigned before this court on the charge of violating the holy Sabbath day, by performing manual labor—working in your garden, pruning your orchard, chopping wood, etc. Are you ready for trial?

Mr. T.—Yes, sir. But where is my accuser?

Justice.—He is in court—Mr. Busybody.

Mr. T.—If the court please, I object to Mr. Busybody as a witness, and claim a nonsuit on the ground of the non-appearance of the plaintiff, or any legally authorized agent in his stead.

If I have wronged Mr. Busybody in any way by my labors, I do not refuse to compensate him; but he does not bring an action for damages done to himself, but a suit in the name of another, without his credentials showing that he is a legally authorized agent of the person in whose name the prosecution is brought.

I demand that the Lord appear according to law, either in person or by his legally authorized agent, and prosecute the case; or in default I claim a nonsuit.

All men, in some respects, are free from all others' control. In such matters their own judgment must rule, for it is supposed that each one knows his own wants best, and what his peculiar tastes are. Consequently they are not responsible to any one for the use they make of their faculties, or for their actions, so long as they do not in any way infringe upon the rights of others. If one person does violate the rights of another, the person aggrieved is the only one who has a right to complain or seek redress. This same rule holds good in civil as well as criminal matters. A party without a claim has no right to bring an action. No party can maintain an action on the claims of another without the consent of the true claimant, either as his agent or assignee. Next, the accused and accuser must appear in court, the one to accuse, or claim, either in person, or by an agent—the other to defend himself against him. But if either party fails to appear, either in person or by a legally authorized agent, if it be the defendant, judgment will go by default, but if the plaintiff fails to appear, the defendant can claim a nonsuit.

Justice.—It is evident the Lord will not appear in this case. I know the law demands that the accuser and accused shall appear to plead and interplead, each in his own interests, but you certainly did not expect to meet the Lord here to-day to accuse you of violating his Sabbath?

Mr. T.—Most assuredly I did not. And, as he does not appear, it looks as though he did not care; and as no other has a right to prosecute his claim without his consent or being properly authorized, I therefore claim a nonsuit in the case.

Mr. Busybody.—I claim the right to prosecute this case.

Defendant.—What! as an agent of the Lord? If so, where are your credentials? Are they in the actual handwriting of the Lord? If not, they are spurious, and you have no authority whatever.

Mr. B.—Oh! but I am a minister of the Gospel, and it is our duty to enforce these things.

Defendant.—But this country is not under the control of the Church, neither is the Church under the control of the State, so long as she keeps herself within her own proper limits.

I claim a nonsuit for other reasons:

1. The case is not within the jurisdiction of the state or its courts. The observance or non-observance of the Sabbath is a matter to be settled by each person, as it belongs to the reserved rights of individuals, which are inalienable.

2. I belong to no church, therefore the church has no jurisdiction in the case, neither have I been arraigned before the church. This seems to be an attempt to rob Cæsar of his rights, for Cæsar has a right to do with his own as he pleases. He has the supreme right to his own body, to do with it as it may please him. His privilege is to enjoy himself after his own taste, so long as he allows all others the same privilege; and, if he violates the rights of others, they have the right of redress.

But no one has a right to redress the Lord. The Lord is able to take care of himself. It is an utter impossibility for one individual to intervene between another person and God, for there is no void space be-

tween them. He needs no mediator. He is immediately there at all times, and instantly executes his judgments. He needs no help. The case belongs neither to the church nor the state—neither has jurisdiction in the matter. Neither has the Court of Heaven jurisdiction in this case, for I have violated none of the rights of either. What have I done in this case that infringes upon the state? Has my laboring in my vineyard injured any persons in the community? If so, why do they not bring an action for personal damages in their own name?

As for the church, her authority as an organization is very limited. She has no authority over any members of society outside of her organization. Each sect has power only over those who agree to abide by her authority, and that only so far as the state permits a man to compromise himself. But this action is brought in the name of the Lord, to be tried before one of the courts of the state.

I have shown that I was not amenable to this court—that I had violated no law within its jurisdiction, and that I was not responsible to any of the churches, not being a member of any one of them.

I have proved that neither has jurisdiction in the case, it belonging to quite a different order of things.

I have clearly shown that not only was I arraigned before a court not having jurisdiction in the case, but accused by a person having no authority. There is, therefore, no necessity of appealing to a higher court. A superior court would not have jurisdiction in the case more than this court.

And should we appeal to the Court of Heaven, I have

proven that even that would not have jurisdiction in the case, as I had practiced only my inalienable rights as an individual, having infringed in no case upon the same rights of others.

There is but one court left, which is the highest court of appeal in this case, viz: the Court of Reason, seated in my own mind. In this case I am responsible to myself only. If I do myself an injury, the involuntary powers of my nature chastise me just in proportion to my wrongs. And these are the very things that great Lawgiver advised, viz: rendering to Cæsar the things that were Cæsar's.

Every court has precedence in its own sphere. That of God in things that pertain to him; the state in that which appertains to the state, which is the representative of the people, or what is called in the previous classification, "the fourth sphere," or the relative individual estate.

In nature there is no recognition of an organized church. Each individual is directly related to the Divine in person, and those things that pertain to this class are not subjects for legislation, for man should not presume to teach God how to deal with the various peculiarities of men. As no two are alike in their temperaments, desires, and tastes, and as no one can know so well what is good for another as he knows himself, therefore his own judgment must decide. The divinity residing in each individual is the light whereby he is governed, and the highest possible authority. If, therefore, this divinity prompts a man to seek his self-good by working in his vineyard, or in doing anything

else, so long as it does not hinder others from enjoying the same privileges, there is no right of action.

Now this court is the highest in order of all the courts, the state being lower, or the lowest. It is not proper to arraign a superior before an inferior court. I stated in my "rights of things" that the individual rights were the first and basis of all other rights, therefore the most sacred of all.

When we violate them we strike at the foundation of the universal order of things and make war upon the eternal principles of right, and put ourselves in antagonism with all law.

The Lord's rights, if there be a Lord, is exactly upon the same principle. His rights as an individual are no more sacred than those of any other individual.

But, as a general principle of right, they are all one. For example, if we violate the divine right in an individual, we thereby violate the divine right or nature of deity, for he lives in all. Thus we see that individual rights are the highest and most sacred. And among those rights are those of free action in the pursuit of our personal promptings toward happiness.

The church has no authority over the people, either in this country, or any other, by actual right, and where it exercises any it does it by usurpation, for nature recognizes no such an institution. It is superfluous. There is no room for a church as a governing power, for its admission would be an argument to prove that our doctrine of what constitutes a true statesman is fallacious.

If the statesman can span the circle and comprehend the wants of society, both in their minutiae and ulti-

mates, he needs not the assistance of a dogmatic priest. He should shun them as he would a thief.

They have cursed the world ever since the first one made his appearance. Their whole interest is to keep the people ignorant and superstitious. They are the natural enemies of science, and they have instigated wars and caused blood to flow like rivers.

They have arrayed nation against nation, and continent against continent, not only in their crusades against Islamism, but they have been, and still are, at variance with all religions in the world which do not accept their dogmas. This is not only true of christian priests, but the priests of all religions of the world.

The statesmen of this day have more trouble with them, and the evil influences they have entailed throughout the course of ages upon the race, than from all other difficulties combined.

The great work of the statesman now is to emancipate mankind from the evil influences of the so-called church. The church has no authority outside its own limited corporation. It has no power to bind anything on anybody contrary to their own wishes. If the members do not like their church, they can withdraw and be as free as a rationalist or infidel, and the church has no right to even ask a question.

It is evident from the workings of the priests that they wish to regain power, and put the state under their control. All good and wise men should resist this, for with that our liberties would cease, and we would take the downward course to degradation and ruin.

A monarchy of the worst type would follow; ignorance and superstition would rule; science and wisdom

would be cast into the shade; the goddess of liberty would be dethroned, and the so-called vicegerent of God, the Pope, assume her prerogatives, however ignorant, wicked, or repulsive he might be.

God forbid that poor humanity should once more be cursed with the whoredoms of Babylon. This need never occur if our statesmen are *only* true to their trusts.

They should watch the priests as they would robbers and assassins—Protestant as well as Catholic, for they are all dangerous and an imposition upon humanity. Do not the rationalists and infidels fare as well as the churchmen? Yes, and much better, for wisdom is better than ignorance. I would not have the reader think that I disbelieve in or disregard religion.

I believe in and prize it. But I want no one to intervene between me and the Divinity. Neither do I want any one to point out to me what to worship; for those things which in nature reflect the glories of the Divinity, will of themselves call forth the tributes of my soul.

When a man meddles in these matters, he is tampering with things far too sacred. This is the sphere of God himself, where he meets the soul in its sanctuary, which is open to none but God. Shame on any priest who will try to crowd the Lord out of his sanctuary in the souls and minds of men, and endeavor to rob him of his just tributes.*

But the question will arise, "What can the legislature do in this case and not violate the individual rights?" Its duty is to protect them. It can establish an order

*See pages 48-53 on the natural religions.

of this kind: That on every seventh day, all persons who have judgment enough to take care of themselves shall be free to do as they please, to enjoy themselves as best they can to suit their own minds, provided they do not infringe on the rights of others.

I love the Sabbath myself, but for quite a different reason than many others. It is a set day in which we know all others are at leisure. It affords the socialist the best opportunity for the interchange of ideas. It is the great opportunity to weave the social ties of community. It lays the foundation of loving the neighbor as ourselves. It is the great builder and educator of society. I should never wish the Sabbath annulled by law, or established thereby, but to be kept as a custom. There is no institution more dear to me; not for its supposed divine origin, but for its own merits.

The reader will see by this that governments have no right to legislate upon religious matters. They belong to what I call the second sphere, or "the relative of the individual to the divine," which corresponds to the fifth sphere, viz: "the independence of the individual to the individual." But the keeping of the Sabbath is not of necessity a religious observance. It is a matter of taste, such as the individual has positive control of. It belongs to the "third sphere," "the positive independent," both in relation to God and man. This is the sphere which the Nazarine recognized as belonging to Cæsar. We must render to all the Cæsars the things that pertain to them; for all Americans are Cæsars or sovereigns. So, Moses, if you are satisfied, we will bid you adieu for the present.

CHAPTER V.

DIFFERENT TEMPERAMENTS, DESIRES, AND TASTES CHARACTERIZE DIFFERENT INDIVIDUALS—IN CONSEQUENCE, DIVERSE RELIGIONS PREVAIL—THREE NATURAL PHASES OF RELIGION WHICH ALL PASS THROUGH IN THE COURSE OF TIME, THE ANIMAL, THE SYMPATHETIC, AND THE INTELLECTUAL.

MEN are so differently organized, their temperaments and tastes are so various, that each is the best judge of his own wants; and in consequence of this difference, their religions are various.

That which will call forth the religious sentiments in one will not affect another; neither will the things that affected us religiously when young have any effect upon us in after years. It is the good, the grand, the beautiful in nature, which call forth man's adoration. It is the good that makes him thankful, and the lovely that makes him affectionate. The beautiful calls forth his praise and adoration.

The reader will find that there are three natural orders or phases of religion. Each person in course of time will pass through these three phases. The first is the animal religion; the second is the sympathetic, or christian; and the third, the intellectual, or the philosophic religion. I will illustrate them in detail. But I must first apologize for writing about religion in a work like this. I merely intend to show that it is impossible for either priest or statesman to regulate religion. Every attempt to do so on their part is an

act of tyranny, as they can by no possibility interfere between the creature and the Creator.

We will commence with the animal religion. The animal organs lie back and in the base of the brain. They are the first to be developed and the first to be used. The two other departments are always dependent upon this. The animal man rejoices in that which satisfies his animal wants. He lives in those organs; the intellectual and moral are both subject to them. He can see no divinity in anything which does not administer to his animal wants. They are right, so far as the scope of their knowledge extends; for on this low plane they see the reflection of divinity in the production of those matters. The result calls forth the tribute of their souls. They pray for those things, and give thanks when they receive them. They are as religious in this low estate, after their kind, as are the christians or the philosophers in their higher estates. For want of greater intellectual powers, veneration sees its God through alimentiveness, and has its altar of worship in that organ. The view they have of God is not the one entertained by christians. The christian religion is of a higher order; and yet every christian differs in his views, as he differs in his mental and moral faculties, from all others. No two see alike. It has a complex nature. In that complex nature it takes in all the religions below itself. It constitutes one grand order, the sympathetic. It is half animal and half intellectual, the moral forces governing.

There is something in this religion that is truly attractive. It covers a wide scope of thought; it carries the animal religion up to a higher plane; it has refined

and made it pure in its moral crucible. This religion is based upon the love of mankind (not food) as it was in its animal capacity; for it is the same reborn and purified. It has now gained knowledge of another life—endless—where it will meet father, mother, sisters, and brothers; dear and long-lost wives, husbands, children, and friends, in a world of unsurpassable beauty. This is their strongest hope. By prayer they keep themselves *en rapport* with this higher world; they become psychologized by their friends, and see and feel as they do. They are also *en rapport* with the great universal mind, and have a foretaste of the future. Through the universal mind they feel the thrilling influence of the soul; they are in ecstasies; they have no language to express their feelings. This is the christian, the sympathetic, or highest animal religion.

But the philosopher's religion commences where the christian's ends; or, in fact, it is the three phases blended in one religion, commencing in the animal, passing through the sympathetic, and ending in the godlike. The philosopher's soul is thrilled by quite a different order of things. He enjoys himself in everything the animal man does, also in those of the christians; yet he transcends them all. He feasts upon matters that have never entered their minds. The mighty, the grand, the stupendous, the exact, the beautiful in nature—these stir his great soul. Like light, his thoughts flash through space, from world to world they pass. His mighty soul reaches out and grasps the external mind; then, through that, the universal, eternal, and infinite mind. He watches the workings of the Infinite Spirit through the eternal bounds of matter;

sees her roll the infinite worlds through space in their unerring existence; sees her call forth light from all the orbs and the beauties of color arrayed in forms infinite in perfection. He sees the gods crowned in diadems of light; he meets them on the high planes of pure and godlike friendship; they enjoy themselves as only gods are capable of enjoyment; they feast each other on the mighty experiences of their lives; they incessantly drink in the superlative grandeur and beauties constantly evolved by the universal spirit.

Does the reader suppose that an ignorant priest or demagogue statesman could dictate to those variously organized people what would be the best for each individual? There are none who have the right, neither have they the capacity. No one but the Eternal God hath this power. He calls forth from each soul the tributes due himself, and they are yielded by each soul with thanksgiving. I do not mean *that* God who used to eat fine tender calves, cakes, butter, milk, etc.; neither do I mean such a one as would advise the getting of things by false pretenses, or to assassinate a nation's first-born; neither do I mean such a one as must use wings to overcome the laws of gravity, and must draw his breath to keep from dying. I do not mean one who depends on anything; and far from such a one as would wrestle a whole night with a cheat or supplanter, or who permitted the devil to torment his best friend merely to try his pluck;* nor the one who ordered his peculiar people to kill a whole nation with their innocent children. Neither do I mean the one

* See Book of Job.

who ordered his people to slay all the males, old women, and ugly young women of another nation, but to save such as were handsome for their own particular gratification. He wonders that the christian world still worships such gods. He sighs when he thinks of the past, and is compelled to admit that he, too, once worshiped them. But they have long since ceased to call forth gratitude or the worship of his soul.

Yet he has not lost his sympathy for the race. He can stoop just as much lower than others to save the poor and ignorant, as he can rise higher than they. He needs no priest to sanctify him, for he is as pure as he is wise. He needs no one to give him laws, for he is a law unto himself.

Yet he worships. What? Only that which has the power to thrill his soul. Yet what thrills his soul to-day may not move him to-morrow, for he is ever ascending. He sees that the souls of men are constantly emancipating themselves from the curses of ignorance. They are as progressive in their religious as in their political ideas.

Has he hope? No. He does not need to hope, for he knows. He sees the light flashing in every direction. He breaks forth into song, singing:

"The gloomy night is breaking,
Even now the sunbeams rest,
With a faint yet cheering radiance,
O'er the hill-tops of the West.

"The mists are slowly rising
From the valley and the plain;
And a spirit is awaking
That shall never sleep again.

“And ye may hear, that listen,
The Spirit's stirring song,
That surges like the ocean,
With its solemn bliss, along.

“Ho! can ye stay the rivers,
Or bind the wings of light,
Or bring back to the morning
The old, departed night?

“Nor shall ye check its impulse,
Or stay it for an hour,
Until earth's groaning millions
Have felt its healing power.

“This spirit is Progression,
In the vigor of its youth—
The foeman of oppression;
And its armor is the truth.

“Old Error, with his legions,
Must quail beneath its wrath;
For blood, nor tears, nor anguish,
Shall stain its brilliant path.

“But onward, upward, heavenward,
Its progress still will soar,
Till love and truth shall triumph,
And falsehood reign no more.”—[S. W.]

CHAPTER VI.

SECRET SPRINGS, OR INVISIBLE FORCES OF GOVERNMENT—DIFFERENT MODES OF EXERCISING POWER—ITS USE AND ABUSE—ITS USE DIRECTED BY WISDOM—ITS ABUSE THE RESULT OF IGNORANCE AND SELFISHNESS AND CONSTITUTING TYRANNY—REQUISITE QUALITIES FOR A SUCCESSFUL STATESMAN, ETC.

NEARLY all persons think that that which constitutes government is a matter visible to the eye, and that there are many orders of government; when the fact is, there is but one, which is called power, or the controlling of power; but there are many modes of exercising this power.

Yet these may be divided into two orders: The use and abuse of power.

The first is the use of means to the highest purposes for which they are fitted, and embraces all justice, all possible good, and is directed by wisdom.

The second commences with want of knowledge and wisdom. It controls the force to ends which are neither just nor productive of good. Under such control there is much misery. This is called the "abuse of power." Its acts are unwise in the extreme. It is directed by narrow-minded selfishness, ignorance, and folly, and represents tyranny in its various shades, according to the degree of "abuse," whether mild or excessive.

I have described in my previous essays the difference between wise and unwise legislation. In this and suc-

ceeding chapters I mean to inquire into the source of this power.

In the introduction to this work, I stated that all action commenced with the soul, through the mind; that the mind for its transparency and the spirit for its power depended upon the constitutional perfection of the body; that a soul with a weak, effeminate, and sickly body would have a clouded mind; the soul would be impotent, and the spirit could not perform its offices over the soul. Such a soul could not govern itself, much less control others. The soul is a magnet, and its power depends upon the amount of magnetism it can control; and this magnetism depends upon the voltaic conditions of the soul, body, mind, and spirit.

If the soul is naturally great, the body ample in all respects, and the mind perfectly clear, the spirit can call forth all the latent power of the soul. The soul then controls both body and spirit. It uses the body as a base from which to evolve power; and by means of the spirit it is brought *en rapport* with both the "external" and "universal minds;" and, as these minds are common to all, at least the "universal," therefore he who can control the greatest force will control all within the scope of his mind.

This law is universal; it governs matter as well as mind. It is not always the largest magnet that possesses the greatest power, but the one whose capacity to absorb and again to expel the greatest volume of magnetism; or the one through which the spirit can act the most freely

An inferior magnet is always controlled by a supe-

rior one. This can be noticed in the astronomical systems.

Let us suppose a solar system in existence in a dead state; that is, although the bodies possess form they are destitute of magnetism and therefore can not move. But the moment an ample amount of magnetism rushes into the grand system each orb instantly absorbs its natural proportion and finds its proper position in the system, which is determined by its magnetic capacities. The great sun will occupy the center as governor, while the planets, with their satellites, will revolve around him, each in its appropriate place.

But suppose that by some superior force another solar system somewhat larger, with greater magnetic power, should rush into the same space occupied by the first, what would be the result? Why, awful convulsions would ensue; such as would astonish the gods themselves. The battle of the gods, or the war in heaven, so vividly portrayed by Milton, would bear no comparison with it.

Worlds would contest with worlds; the two mighty suns would rush toward each other with inconceivable velocity and irresistible power, each with his retinue; the concussion would be astounding, yea, overwhelming, for the stronger would rob the weaker of his magnetism and consequent mastery over his planets; and as "the victor, to whom belongs the spoils," according to the rules of war, it would direct this conquered sun to wheel into line as one of his planets, while each of the planets belonging to each system, after its trial of magnetic power with its antagonist, would assume its place in the grand consolidated system,

and after the terrible conflict, once more as orderly orbs revolve around their illustrious and powerful central sun, the new lawgiver and controller of the magnetism of the circle.

This magnetic force has the same effect upon man, as I said in the first part of this work, from the single angle to the full circle, each controlling just so much as its capacity demands. This capacity depends upon two conditions: First, the volume which determines the amount; second, the form, which directs the force to just such ends as the form warrants.

So every member of society exercises just such an influence as the form of his development warrants in respect to the forms of other members of society.

As before stated, the one with the greatest number of angles developed, controls the greatest amount of power, and will rule all the angles beneath him. But the one who fills the whole, will control all the power in the circle. But as nothing is stationary in this line, new persons are continually entering the arena; and those who to-day control but one angle, to-morrow will control two; and the whole circle of individuals, improving in the same ratio, will enlarge the circle.

The statesman, in the meantime, not keeping pace with them, ceases to fill the circle, loses his control and influence, and another, or several others, contest for power. If the contest be a fair one, he will be successful who is master of the greatest amount of power or mental magnetism with the best adjusted form; for if all the contestants were equal in power, yet one superior in form, that one would be successful; for form

determines the use of power—that is, form with superior temperaments.

If this be so, we see why it so often happens that generals with superior armies are so often conquered and sometimes captured by inferior armies. I mean inferior in numbers and armaments. The men are superior, both in physical and mental capacity, while the generals can control all the force of their armies, themselves being superior in genius as well as controlling a greater amount of force or spirit by which they have a more commanding influence and greater magnetic power over the men composing their armies.

And these things, carried into society, a person's worth can always be ascertained by the position he holds in relation to others; for, as in chemicals, a person will soon find the proper place, which is determined by his relative powers and the high use he can make of them.

At the bar, the attorney who is ingenious in argument and eloquent of speech, and possessed of superior magnetic force, will always succeed, until he finds one who can demagnetize the jury and re-psychologize them; they will then discover the imperfections of the previously successful attorney. His deformities only exist and are assumed in the mind of the new attorney, who makes the jury see as he wishes. It makes no difference how bad his case is, he will succeed, for the jury can see nothing but what he wishes. He so operates upon their minds as to make them see his opponent's arguments in just such a light as he may desire. He blackens and distorts them, while his own are seen in much more favorable colors than they ought to be. The consequence is,

he rules both the court and jury; *he* decides the case, not the jury; they have no opinions, but reflect those of the attorney, yet they know it not, but he *does*.

This is an abuse of power. But suppose such an attorney to be a pure-minded, virtuous man, this same power could be used for the best and highest purposes.

So the reader will perceive that there are two orders of intelligence, one villainously wise, the other virtuous; and therefore there are two orders of rulers that govern mankind.

I regret to admit that I think nine-tenths of those who now rule the world are of the first named class, corrupt and villainous. But their numbers are decreasing. In the ages past the villainously wise have always had control. Their government has been justly denominated the reign of the beast; for they made everything subserve their animal natures. Of this we will again speak more at length, farther on in this work.

The mode of using power is the same in a republic that it is in a monarchy. If the virtuously wise should obtain control of a monarchy and rule according to the laws of wisdom and justice, the government would be the same as if exercised by republicans; that is, if the republicans ruled as wisely; but if the republican rule were beastly, it would be no better in consequence of its superior name.

The use and abuse of power are the same in a republic that they are in a monarchy. And so also the terms czar, khan, caliph, shah, sultan, emperor, king, monarch, and president, signify nearly the same thing—a ruler, or one who possesses and exercises power. The term king, perhaps, if rightly understood, is the most

appropriate of all the terms to represent a perfect controller of power. [See "Perfect Man," in a subsequent portion of this work.]

President does not mean a positive controller; neither does the term emperor. An empire, and a republic like the American, are in form very similar; and the difference in the presiding officer is merely this: the one is hereditary and the other elective, their powers being very similar.*

But the student of the science of government will find that those who are placed at the head of the government do not always govern the nation, yet some one does. And, notwithstanding so much is said against the one-man power, there never was a nation that was governed at the same time by two men; nor an army positively controlled by two generals; one must be subordinate to the other, or their efficiency will be destroyed. There never can be two positives in the same circle, if there were there would be war until one or the other gained the ascendancy.

This is one of the causes of civil war. No two can govern the same realm at the same time; one directs, while the others are subalterns. And here we notice a beautiful principle brought into requisition, viz: psychology.

For no one could act as a subaltern if his mind were not in perfect accord with his principal or chief.

Now if the chief have power to keep his subalterns in office perfectly under his control psychologically, and if he be possessed of sufficient wisdom and ample

* See Jonathan Diamond's Essays, page 336.

powers, his government will be a success, be he an emperor, sultan, shah, king, or president.

But as soon as he fails to control this invisible power his influence ceases, confusion is visible throughout the state or empire, no one will obey, anarchy manifests itself, and matters grow worse and worse, until some one with the necessary powers steps forward and fills the circle; and, like the Nazarene when he calmed the surging seas, says: "Peace, be still," and the political elements become quieted.

I say, that in *all* countries and in *all* times this has been the secret of successful power; and as this gift as often falls upon the wicked as upon the good, and as the wicked are more reckless and forward, caring less for others' good than their own, their government will be of an animal nature; and the virtuously wise will not be able to compete with them for office.

Thus the world has heretofore seen but little else than the abuse of power.

But in a country like the United States, with a representative government, this should not be; neither ought it to be in any other, in this enlightened age.

CHAPTER VII.

MONARCHIES AND REPUBLICS—THEIR DIFFERENCE—THE USE AND ABUSE OF POWER THE SAME IN EACH—IN WHAT THE SUPERIORITY OF A REPUBLIC OVER A MONARCHY CONSISTS—SECRET OF POLITICAL POWER.

BUT if it be conceded that my doctrine is correct, that intelligence of a highly moral character, and not brute force, shall rule, the question arises, after all, that seeing man is the same in monarchies as republics, and that government is the same in both; that is, it is either the use or abuse of power; and that a monarchy, if it makes the right use of power, is equally as good as a republic; and admitting, also, that republics are liable to the abuse of power; then what advantage have the people living under a republican form of government over those governed by a monarch?

The advantage is great, and consists in the very thing I am speaking of. That is, a republic calls forth and renders prominent those very persons who by nature possess this secret or invisible power by which governments are moved.

For example, let the nation elect an entirely new congress; the members of each house meet in their respective halls for legislative purposes; each member will find his appropriate position in that body according to his talents; his exact worth will be ascertained before the session is half concluded.

He that transcends in wisdom and this secret power will take the lead in the senate, while the man similarly developed in the house of representatives will assume leadership in that body, for intelligence and virtue must rule.

The same rule holds good in the different departments. In the cabinet, the member of transcending ability will rule, in their conferences, the other members, and even the president himself.

In fact, it is hard at times to know who actually does rule the country. But it is always the one possessing the greatest amount of this "secret power." And here is the great advantage of an elective government. The great men throughout the country are sent as representatives to congress. Each district will try to send the ablest man they can; and when all are met together their magnetic power commingles and the greatest magnet will control their united magnetisms, and he will be their leader.

And here we note another beautiful feature which has been developed: Their leader, great as he was, by controlling the magnetisms of the other members, now far transcends his own original capacities, the powers of the other members having enhanced them; yet they have lost none of their abilities, but have also advanced by the same wonderful influence. Let their minds become ever so enlightened, still their leader will be in advance of them.

Is there not beauty and glory in this? Is this not an acquisition devoutly to be desired, an advantage so grand and exalted as to be above all price? This is the fruit of republicanism.

Now mark me well. This congress is the government. Their great champion, with his superior magnetic power, makes the highest possible use of their united wisdom by the use of their powers. He seems to transcend himself in wisdom; his magnetism surrounds the whole congress; they are psychologized by him, and the nation is psychologized by the congress; for if the congress could not psychologize the nation, it could never rule it, for man can only be ruled by the control of his mind. There never was a people so completely psychologized by their government as are the Americans.

And the very secret of this is thus explained: They elect from each district a representative, and in the course of the campaign for election, the constituents become perfectly psychologized by their candidate. The majority ruling, the one who is elected carries their mental magnetism with him to the halls of congress. This is done by each member, and they still retain their mental mastery over their constituents; so that the mind of the whole nation is concentrated at the capital. And when they meet there, as I said before, he who controls the congress is the ruler of the nation.

It is not always the chief of the nation, according to the relative order of office, who rules, but the one possessed of the greatest mental power. A people must feel the mental presence of a government, or they will not obey it.*

If the reader is well versed in the orders of mind, of

* See External Mind in "Germ of Thought; or, the Empire of the Mind."

which I treated in the introduction of the first part of this work, this matter must be very plain.

This statesman is master of the external mind, and this mind embraces the whole nation; therefore the entire nation is psychologized by him, through the assistant powers of their representatives. He having them psychologized, and they their constituents, he controls everything within the scope of his mind.

But this is not generally known. It is one of the secret and invisible powers of government.

Should a monarchy choose the best men, after the manner of the republic, it would have the same talent congregated in its assemblies. But not being the choice of the people, they do not carry with them the assistant magnetism of the nation; they can not themselves rise so high in the sphere of wisdom, consequently such a government must occupy a lower plane of intelligence; can never have the love of the people and can not so easily control them.

This is pretty generally known throughout Europe at the present time. It is one of the good effects this government has had upon the absolute monarchies of that continent. They are now nearly all constitutional, or are governed by a code mutually agreed upon by the nation. Yet the monarchs, to retain their ancient power, have recourse to artifice. That is, to counteract this invisible power, knowing that man acts from the promptings of want, and that his actions will take the course by which he can gain satisfaction with the greatest ease; therefore, they hire and train men in the military art and pay them greater salaries than they could get in any other way. These offices are assured them

so long as they are efficient in their profession and remain loyal to the crown.

Then they hire the poor for a pittance, yet this is the best they can obtain. These poor and naturally servile soldiers are placed under the command of their well-paid and well-drilled officers, and by this means they coerce the rest of the people and maintain their power by brute force. This is the reign of the beast and the abuse of power.

CHAPTER VIII.

INFLUENCE OF THE AMERICAN GOVERNMENT UPON THE NATIONS
OF THE EARTH—DESPOTISM CRUMBLING BEFORE ITS INVISIBLE
POWER—INTERESTING CONVERSATION WITH A POLISH PROFESSOR.

BUT the invisible power of the American government is making secret war upon this ancient institution of monarchy.

It is crumbling before its influence. Every day and every hour man is becoming more and more emancipated from the tyranny of the beast. This government, as a city set upon a hill, is enlightening the whole race. She is among the nations what the exalted statesman is in our congress. She psychologizes the whole world. She has taken the lead of all the nations. She rises higher in the scale of humanity, and brings a higher wisdom from the supernal heavens. She is the true medium through which Heaven intends to emancipate and save the race. Through the course of ages, she will rise higher and still higher in the scale of humanity, shedding her light to the remotest parts of the earth.

Well might the bard sing:

"Columbia! Columbia! to glory arise!
The queen of the world and the child of the skies;
Thy Genius commands thee, with rapture behold;
While ages on ages thy splendors unfold.

- "Thy reign is the last and the noblest of time,
Most fruitful thy soil, most inviting thy clime;
Let crimes of the East ne'er encrimson thy name;
Be freedom and science and virtue thy fame.
- "To conquest and slaughter let Europe aspire,
Whelm nations in blood and drape cities in fire;
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
- "A world is thy realm, for a world be thy laws,
Enlarged as thy empire, and just as thy cause;
On freedom's broad basis that empire shall rise,
Extend with the main, and dissolve with the skies.
- "Fair Science her gates to thy sons shall unbar,
And the east see thy morn hide the beams of her star;
New bards and new sages unrivaled shall soar
To fame unextinguished when time is no more.
- "To the last dear refuge of virtue designed,
Shall fly from all nations the best of mankind;
Here, grateful to Heaven, with transport shall bring
Their incense more fragrant than odors of spring.
- "Nor less shall thy fair ones to glory ascend,
And genius and beauty in harmony blend;
Their graces of form shall awake pure desire,
And the charms of the soul still enliven the fire.
- "Their sweetness unmingled, their manners refined,
And virtue's bright image enstamped on the mind,
With peace and sweet rapture shall teach life to glow,
And light up a smile in the aspect of woe.
- "Thy fleets to all regions thy power shall display,
The nations admire and the ocean obey;
Each shore to thy glory its tribute unfold,
And the east and the south yield their spices and gold.

"As the dayspring unbounded, thy splendor shall flow,
And earth's little kingdoms before thee shall bow ;
While the ensigns of union in triumph unfurled,
Hush anarchy's sway and give peace to the world.

"Thus down a lone valley with cedars o'erspread,
From war's dread confusion I pensively strayed;
The gloom from the face of fair heaven retired,
The winds ceased to murmur, the thunders expired;

"Perfumes, as of Eden, flowed sweetly along,
A voice, as of angels, enchantingly sung :
Columbia! Columbia! to glory arise!
The queen of the world and the child of the skies."

This results from the free, untrammelled use of the mind, the first fruits of which was to beget a government that would in all respects answer man's true wants: a government wherein the people could concentrate their minds, to raise their rulers into the supernal, therefrom to draw wisdom which man had heretofore never dreamed of. They have, therefore, obtained the keys by which they have opened the secret springs to the invisible powers that rule all things.

In proof of the beneficial effects of a good government upon its citizens, I will introduce a conversation I once had with a certain Polish professor upon the subject. He was from Russian Poland.

The influence a government has on the people is so great that many have mistaken it as the effect of climate, water, and the products of the soil.

All have noticed the effect it produces on those born in America. Let a family emigrate from any part of Europe, and those children born in America will

have a quite different appearance from those of European birth. By the third generation, they will be thoroughly Americanized in appearance, and their inspirations will be entirely different from their relations in the old country. They will become taller and more slender; their visage will be sharpened, features more perfect, and altogether they will be nobler in appearance.

The true Americans, both male and female, are much handsomer and more princely than Europeans.

I had often noticed this with admiration, and was proud of America. I thought it the effect of the country, its climate, or something peculiar to it.

But I was wrong. In 1863 I was standing on the corner of Broadway and Fourth streets, Cincinnati, with the Polish professor before mentioned. We were noticing a regiment of soldiers marching down Broadway, when I called the attention of the professor to the difference in appearance of the soldiers of the different nationalities. Said I, "How much more trim and noble the American looks than the European. This is the effect of our climate or something else peculiar to this country. It improves all the races who come here."

Said the professor, "You are entirely mistaken. It is not your country's climate or anything else naturally pertaining thereto which causes this; it is your government and its effect upon the people."

I begged the professor for an explanation.

Said he, "Do you understand physiology, phrenology, physiognomy, and psychology with pre-natal influences?"

I answered, "I have some knowledge of them."

"Well, to begin," said the professor, "the mind controls all these. The pre-natal conditions affecting the parents are entailed upon the offspring. This we see in all their peculiarities; in the form of the body; the development of the head and all the conditions which affected the parents are reflected from the countenances of their children. This, you know: convict a man of crime and you see the criminality reflected from his countenance. This condition of mind will at last force the features into the form which expresses his criminality. If these things could become general, the race, just so far, would be depraved, and their degradation would be reflected from their countenances.

"Give the European such a government as the American, and the Cossack, the Pole, the German, and the people of all the down-trodden nationalities would arise by its inspiration, shake off their degradation, and be as noble in appearance as the Americans.

"The European is so oppressed that he dare not assert his true manhood. He sinks down in debasement. The true man is suppressed in him; nothing survives but the stronger or animal powers; the tyranny of his government is reflected in his countenance. He knows little of the true nobility of man. He feels none and reflects none.

"But in America there is nothing that intervenes between man and the high heavens. Man stands erect. He asserts his full manhood. He feels himself a nobleman and a prince, and he finally displays it in his countenance. His whole form corresponds with the inspirations of his mind; and your government fosters this, while the monarchies of Europe suppress it. This makes

the difference. The order or form of every government is reflected from the countenances of its citizens."

I told him this was certainly a high encomium upon the American principles of government.

This being the case, the citizens of all those governments are becoming aware of it. They not only admire the noble and independent look of the American, but his noble generosity and profuse wealth have charmed them. They are psychologized by the same power the American is. They worship the American form of government. So much are they in love with it, that it is now the great incentive to revolution in those governments. Our government, or its principles, like the rock in Daniel's vision, is grinding this ancient beastly power to atoms. This is the secret and invisible power of our government, which acts upon the nations as the little leaven hid in many measures of meal until the whole lump is leavened. The fact is, the eyes of all mankind are turned toward America. Their hope is in America, and they will not be disappointed, for, like the light of a sun, her influence is felt in the remotest parts of the world. With one hand she reaches into the heavens, and brings therefrom the choicest blessings man has ever enjoyed, and with the other she reaches down deep into the abysses of hell, to raise those from darkness, despair, and misery who have no hope. Yes, to raise them up to a high plane of humanity, where they can work out their own salvation. Yes, America, most truly can it be said:

"Thy reign is the best and the noblest of time!"

Thou surely art the handmaid of the Most High, the right-hand power by which the nations shall be saved.

CHAPTER IX.

GOVERNMENT A PREPARATORY SCHOOL FOR SOMETHING HIGHER
—THE PERFECT MAN—INSTRUCTIVE AND STRANGE VISION—
MAN'S ULTIMATE DESTINY—THE CONCLUSION.

As I have endeavored to give the outlines of what I consider the secret springs of invisible power, by which individuals as well as nations are governed, I will now proceed to give the final results of this power in the ultimate of man's destiny, thereby showing the use and design of government as a preparatory school for something higher.

I have so repeatedly spoken of the perfect man, that the reader will wonder what I mean by it. Besides, there are very few who have any idea of the ultimate destiny of man, or of the necessity of government exercising a fostering care over him.

This is the opening scene of his conscious existence. It is the preparatory school for something higher and grander which must inevitably follow. Without the elucidation of this subject, the reader would scarcely understand the true use of the doctrines I have taught in the preceding chapters of this work. Although this essay was not intended for this work, but to be the concluding one in the "Germs of Thought;" or, "Empire of the Mind," yet being very appropriate, I insert it here; and, trusting that the reader will excuse me, I will relate the strange circumstances under which I

received the following impressions and ideas. The great lesson, whether dream or vision, was doubtless the result of my much thought upon and study of the nature of man.

For the last thirty years my great study has been not only the origin of, but the destiny of man.

"Whence art thou, O man! and whither bound?" was a question which never left me.

The result of my studies in part, I now give to the reader. I truly have found the words of the Master correct: "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

I have achieved everything I ever sought to know.

I was once a thorough atheist, but, thank Heaven, there is not a morsel of atheism remaining in me.

But I will now proceed. By my insatiable thirst for a knowledge of man's future, as well as his past, several latent powers of my mind became developed,

First, a species of mental clairvoyance from which nothing is hidden. Second, a strange condition, much like death, which I will describe. It seemed like a fourfold sleep, for I never lost consciousness. I know beforehand when these things are about to occur. I retire to bed, soon fall asleep, dream, then awaken in my sleep. I seem to pass about; notice the scenery around me, and then again fall asleep. Again I dream. This time the scenes are a little more positive. I seem awake once more, then to go to sleep, and again to arouse from slumber. Then I fall asleep the fourth time and awaken, this time to a consciousness far superior to anything any person ever experienced in this life.

To me this is no dream, but a reality. It is more

real to all my senses than anything I ever experienced in any other way; and what I see and hear in this condition, always is verified afterward to the letter. The scenes and events frequently transpire hundreds of miles away from where my body lies.

The reader should understand that, in this fourfold sleep, I really do not awake at all, although it seems so to me at the time; but at each successive time I enter a still deeper sleep, until the fourth, when I emerge, apparently, from sleep and am possessed of powers manifested on no other occasion. When I do finally awake, I find my body as cold as death, but in less than five minutes it becomes as warm as ever.

Well, then, under this strange influence, or temporary death, I had the following experience:

I went to bed early and passed through the process described. When at last, seemingly awake, I found a most pleasing gentleman standing by me. Independently of my own volition, by intuition or some other power unknown to me, I walked by his side. We passed eastwardly for some time, I not knowing where we were. All at once I recognized the part of country we were in. It was the scene of my childhood, the very play-ground of my youth, within two hundred yards of the place of my birth. We walk very slow for about one hundred yards farther east, then take a turn west and retrace our steps for about fifty yards. While we were passing the last hundred yards eastward, the scene I am about to describe commenced. I saw a boy. He seemed a perfect model. He was active, handsome, in fine health, full of ambition, and his aspirations were high, pure, and noble.

When I saw the boy, the guide paused for a moment. I looked upon him with admiration. He also looked upon us with a countenance divinely sweet. I felt his psychological influence thereby coming *en rapport* with his whole nature, and felt the inspiration of his soul, consequently knew how happy he was and why he was so.

The boy disappeared and we pursued our walk for a few steps, when I beheld a young man. He also was as perfect as the first, and seemed to be the same person, with some six or eight years added to his age. The guide again stopped and spoke as follows: "This young man being noble in nature, with aspirations pure, by taking heed to his ways, living uprightly and doing righteously, became a gentleman."

Again I caught the countenance of the young man. His inspirations filled my soul, and I felt the sentiments that actuate a gentleman—not those that assume to be gentlemen and are the basest of men.

I also comprehended why men assume to be gentlemen, for the same reason that the best of banks have the most counterfeit notes or imitations made on them by unscrupulous men, real gentlemen being but few. We again pass a few steps and I behold a man some twenty-five years of age, but apparently the same person previously seen; the difference being in the age and additional beauty and glory of his countenance, consequent upon his development, physically, morally, and mentally.

We stop again and the guide says: "Being noble in disposition, with aspirations high and intellect bright; having an insatiable thirst after knowledge; being pa-

tient and persevering; by taking heed to his ways; being temperate in his habits; living righteously and doing justly, he became a philosopher."

I again caught a glimpse of his countenance. It radiated like a sun. I felt his sentiments. My mind seemed to expand and penetrate all creation. O! how glorious it was to be able to converse with nature; to drink in continually new truths, and to rise to the beautifully sublime. Things previously mysterious become plain and natural.

How truly it has been said, "that a philosopher is a lover of wisdom, and a lover of wisdom is a lover of God.

We proceed, and again behold a man, thirty years of age. O! how noble, how grand, how beautiful, how kind he looks. He turns his eye upon us. I feel all the great qualities of his nature which constitute a nobleman.

The guide then says of this man: "Having received from nature a perfect constitution, and being desirous of keeping her laws; being diligent, taking heed to his ways, being temperate in his habits, having attained knowledge, living righteously and doing justly, he became a nobleman."

Again we move; this time we turn to the west. But suddenly the guide diverges to the northeast, leaving about ten paces between us. We again see the man, this time, in appearance, about forty-five years of age.

But, O! what a change. He not only seems more beautiful, but in all respects he has improved. He is now a model man. He holds a scepter in his hand. He is a ruler, a prince.

The guide, again, with animation, speaks: "Seest thou this great man? See! behold, and ponder well what thou seest! Let it not pass from thy mind!"

I again beheld the countenance of the man, and was almost awe-stricken. How sacred, yet how calm and self-possessed. I saw blended in him all I had seen in the youth, the gentleman, the philosopher and nobleman; and yet I saw much more, for he was the same person I had seen in each case. He looked a very god in human form. I gazed upon him with admiration and with awe. At the same time I heard the voice of the guide again exclaim: "Having received from nature a perfect constitution, and being desirous of keeping her laws, he was temperate; and being diligent, taking heed to his ways, living righteously and doing justly, he first became a gentleman, then a philosopher, and being a gentleman and a philosopher, he became noble, or pure in his nature, and being possessed of all these, he now has attained the rank and is a king. *And higher than this no man will ever attain.*"

The guide instantly disappeared, and I soon awoke or returned to my ordinary state.

I have wondered much about what I saw, for reasons which I will now state.

First, was this a dream, or was it not? Second, if not a dream, what was its import or meaning, if meaning it had? In either case it makes very little difference whether it were or were not a dream.

I had been reading, during the day, different essays upon the changeable nature of man both in form and mind.

Those essays commenced with the idea that man orig-

inally was not only a beast but a reptile, commencing at the lowest order of animated nature, and developing up through each successive species until he arrived at and took the form of man. This implies that all animals are men and women in a transitional state of being, and that the negro will finally become a Caucasian, white as snow, and the Caucasian will also eternally change both in form and feature, in mind and essence, and yet claim the immortality of the soul, which would be impossible.

This is called the Huxlian or Darwinian system. I was also thinking of what I saw in a strange dream I had in 1861, in regard to the queen of the palace, wherein I saw the whole history of man from his infancy to perfection

Now, if what I saw be true, and I know it is, then the Darwinian system is false, for man never changes his form, nor loses an iota of himself. He is always the same, but like the rose in the bud, only expands until it equals its surroundings; we then see it in its infinite beauty and perfection, yet it was a rose all the time and perfect in every essential, but its perfection was invisible to us. So, too, the man; his perfections slumber within him.

The gentleman, philosopher, nobleman, and even the mighty king, or godman, the prince and ruler, all sleep within his nature.

The man I saw was the same all the time, only by his unrest and exertion he brought out those sleeping qualities. As the rose, becoming still more beautiful in appearance, and sending the divine aroma of his nature around him, so that all who come within its circle

are affected by it, and experience his sensations and know his thoughts.

Moreover, I saw that it was by keeping the law that he obtained this greatness. The means are always at hand by which we may attain a higher degree of development, if we only have the knowledge and wisdom necessary to deserve them. And my guide repeatedly named those virtues by which the man we saw obtained perfection; and the goddess of humanity says: * "These things can always be accomplished by the true husband finding the true wife, as the queen of the palace, the one who can entirely control his affections, for a union with any other is concubinage, and concupiscence is not congenial with greatness.

"But the offspring of the harmonious husband and wife are those who easily obtain these conditions.

"They are conceived, born and brought forth in love, consequently in harmony with all nature. Their task seems easy. By receiving or inheriting from their parents a perfect constitution, as long as they keep the law, they are masters of the situation and grow up models of beauty and perfection. They grow up natural gentlemen, and very easily become philosophers, and out of these two conditions naturally grows nobility of character.

Then we see the mighty stride that is made from and by the assistance of these acquirements. From the lowest stature of humanity man reaches the summit or crowning point of human excellence, viz: to be a ruler or king.

*See Queen of the Palace, third volume of "The Origin and Destiny of Man."

But the reader will ask, what means all this? What is the difference between a king and a philosopher? Are not those men kings who are crowned rulers of nations?

No, not any more than a counterfeit bill is a genuine one; for they are violators of law themselves. They are tyrants, political fools; "and when a fool reigneth, the people mourn." Their dominion is over other men; while a true king's dominion is over himself, or the empire of his mind.

In nature there is no other kingdom for man. So if he is a fool, his whole empire mourns his folly; and if he can not govern himself, how shall he govern others, or a nation?

But what is a king? Answer, all men are undeveloped kings. In the fool the king sleepeth, and his empire is an undeveloped waste; or the internal world is an exact counterpart of, or has photographed upon it, in every miniature, the external; so that, as fast as we learn one, we know the other, all things being by nature in harmony. Evil is the effect of undeveloped volition.

The involuntary never errs. Not understanding the laws of our own nature, nor those of the external world, neither the relationship between the two, we are subject to those laws. They continue to govern and instruct us, until we learn to know our relationship to them.

Just so far as we conform to them, we become emancipated from, and cease to be subjects to the law or slaves to ourselves.

We then seem to enter into an alliance with those laws, and from henceforth govern in place of being gov-

erned. In fact, the voluntary and involuntary within our natures are in perfect harmony. In the beginning, the involuntary part is the teacher and the voluntary is the pupil or subject.

So we see man passes through the different stages of emancipation from ignorance. Each degree gives him a corresponding increase of power, whereby he masters the yet unconquered departments of his empire, until finally he has achieved its perfect conquest and emancipated it from the slavery of ignorance.

Then he has learned the eternal fitness of things; the voluntary and involuntary are one in action. He has attained the climax of his nature. He stands upon the top round of the ladder; stands above all things but himself. He understands all laws, and they are subservient to the superlative in his nature.

Hence, being profoundly, almost boundlessly wise, he wills or commands, and all things beneath him obey. This is a *ruler*, and he is *truly* a *king*. And such "are kings and priests before the Lord."

My reflections are, that man never changes, either in form or essence; for the man I saw was entirely the same in form when he attained perfection as when he was eighteen, the only difference being in conditions by which he emancipated himself and developed his latent powers, until he awoke the god-power of his nature, and thus became a king or ruler.

But there is another reflection, viz: if all men are the same in their attributes before inception, as taught in the "Origin and Destiny of Man," whence the mighty difference between the most of them and the

man of whom we were speaking? That is the very thing I have been treating of in these essays, that man was affected, for good or evil, just in proportion as his surroundings partook of the nature which would bring them forth.

Although all souls in their attributes are alike, yet they are dependent upon the physical bodies for their powers of manifestation, and the physical body is entirely dependent upon its surroundings. If they have been, and still are of the best order, those possessing such advantages will attain the ultimate of their destiny with the least difficulty, they having fewer hells to pass through. But the degraded will also finally reach the same destiny, although they wade through hells for ages ; for man ceases not to exist, and this life is merely preparatory to another.

Let the statesman reflect well over the effect of his conduct as a ruler, for the fruits of his doing will again meet him in the shape of such great beings as I have just described. If his legislation has produced the circumstances which bring forth such results, then he will meet them and they will bless him, for he will himself be one of them.

But if he be one of those whose rule was an abuse of power, perverting it to merely satiating the animal man, oppressing the poor, giving them the worst of conditions to live under, and in place of elevating, he has degraded them ; then, I say, he also will meet them again.

They will curse and not bless him. They will wade through the hells together, but his hells will be the hottest, for he is the meanest and vilest of them all.

Now, as this essay is a part of my history of the

"Origin and Destiny of Man," I have given the destiny of the individual man; and, as the nations are composed of individuals, the destiny of one must be the final destiny of all, for all men are essentially alike, and the laws of nature are universal.

In this work I have tried to give the destiny of nations—that is, man in his social capacities. I have endeavored to point out the cause of the evils which affect him socially and separately. I have also pointed to their remedy; how successfully, can only be known when my theories have been applied practically.

Yet, I think, if the doctrines advocated in this work were strictly applied, the race in a few generations would be as pure as if Eve had never been beguiled, or the devil in the shape of a military chief, political demagogue, land-pirate and priest, of O! tell me not what! who has not yet emerged from the depths of his own nature's darkness, had never cursed the earth. Yes, I repeat, if the principles laid down in this work were practically applied, man would be as pure and happy as if those monsters had never existed.

As I said, at the close of the first volume, I may, at some future time, should life be spared, revise and enlarge this work. And now, dear reader, trusting that I have scattered a few grains of truth, and sincerely hoping that they may have a salutary effect upon all who have honored this work by a perusal, I bid you a kind adieu, and leave these written thoughts for your consideration, believing that mature reflection will convince every one that, in the main, if not in detail, the teachings of this book are in accordance with nature, and, therefore, just, and true, and good.*

* See note E, Appendix.

APPENDIX.

FREE TRADE V. PROTECTIVE TARIFFS.

As "Protection" and "Free Trade" are prominent subjects of discussion at the present time, and many plausible arguments can be adduced in favor of each, yet, believing Free Trade to be in accordance with the principles of nature, I will present in this addendum the subject of tariffs, not for the purpose of giving their history, but merely to try them by the rules of ethics, to ascertain how far they agree with the moral law, and whether they are just or unjust.

Furthermore, it is desirable to see if they will square with the science of "Political Economy." Political economy rightly understood is the law of wisdom ; or, in other words, it is the application of means to ends, according to the law of the eternal fitness of things.

This is the great law of right, and thus political economy and ethics blend in one and form a new science or principle, termed justice. A knowledge of this is called statesmanship, and in order to maintain justice courts are established throughout the world ; and these sciences are the criteria by which these courts are

governed. The governments of the world are more particularly concerned with the science of political economy; the courts subsequently to decide whether or not their acts are consistent with the laws of ethics. If found incompatible with the eternal law of justice, to be declared null and void, the decision of the court to be final.

To follow strictly in this path is the object of all wise governments, as well as individuals; for no power has been able to avoid the evil consequences of the violation of those laws. For this reason I have not attempted in the preceding work to sketch these sciences in detail, but to blend them in a new science; for the reader can study these sciences at his leisure, and judge of this work in the light of such knowledge.

In what follows I will attempt to compare notes with the principles heretofore elaborated.

APOLOGETIC.

My apology for introducing these remarks is, that after I had written the first part of this work, some of my friends, who had listened to the reading of certain portions of the manuscripts, requested me when writing the Second Part, if I found anything in nature justifying protective tariffs, to present it, either in the body of the work, or in a supplementary form at the end. In deference, therefore, to their wishes, and also for the purpose of presenting both sides of this much-mooted question, I append the following reflections:

NATURE AVERSE TO PROTECTION.

I have read all the essays in favor of protection that I could obtain, but have found none that convinced me of the justice, or even rational policy of such tariffs. In my opinion nature condemns them in toto. The question is not often fairly stated, or thoroughly analyzed.

There is much sophistry used upon both sides; whether designedly or not, I will not pretend to say. In order to bring the subject fairly before the reader, I will here introduce a very able essay in favor of the protective policy, copied from one of our city papers, and written over the *nom de plume* of "Scrutator."

My reason for inserting it is, that I may analyze and show its futility.

PROTECTION *v.* FREE TRADE.*The Relations of the Tariff to Labor and Wages.*

The Free Trade fraternity are laboring to gain influence among that large class of the American population whose returns for their services are received in the form of wages or salaries. The theory which they venture to advance is, that free trade will cheapen commodities, and thus increase the purchasing power of their earnings. Suppose, then, for the sake of argument, that the duties were removed from foreign importations, or made merely nominal, and that the supplies of goods from British, French, and German workshops should be doubled, or rather quadrupled, as they would be, what would be the first effect of the new policy? Simply and certainly, in the same ratio, to reduce the home-manufactured supply, and diminish

the demand for labor. A large percentage of those now employed would be discharged, and the wages of those who might be fortunate enough to be retained would be reduced, for the price of labor, like that of everything else, is regulated by the supply and demand. With labor so cheap as it now is in Europe, with the facilities of transportation between the eastern and western hemispheres largely increased, and the cost reduced by the introduction of steam navigation, England and the continental powers of Europe would vie with each other in crowding their surplus goods upon our shores. With all our improved machinery, superior mechanical skill, and indomitable energy, our industries would be swamped under a perpetual avalanche of the cheap and inferior products of half-paid labor from the looms, forges, and workshops of rival European manufacturing districts.

Under this inevitable condition of affairs, the only alternative would be either to turn our workmen out of the factories, foundries, and workshops, and close their doors, or employ them at wages on a level with those paid in Europe. There can be no other choice. Closing those great branches of industry means little less than starvation. A portion of the unemployed might obtain employment in the agricultural districts, but any considerable addition to the farming population would create another disarrangement, reduce the price of labor and of products, and render that industry also unprofitable.

To reduce wages to the European standard would cause universal distress. American artisans, mechanics, and laborers could not come down to the dead level of

the working classes of Europe, and exchange their bountifully-supplied tables for the coarse half-fare of those of their class beyond the sea; and, thank God, while the tariff is sustained they will not be required to do so. Mr. Wells does not like our tariff, and in 1869 he prepared and submitted to Congress for their acceptance a tariff framed to his own liking. It was rejected. In it, among a long list of other staple articles, the duty on iron was reduced so low as effectually to shut up, if adopted, nearly all the iron industries in the United States.

In another of his reports (1868) Mr. Wells gives a series of interesting tables, showing the prices paid for labor in the United States and in Europe. Among these, iron manufactories are included. He quotes the weekly wages paid for puddling, "as an indication of the entire average wages in this branch of industry in the different countries," which is as follows:

In the United States (gold).....	\$16 54
In England.....	8 75
In France.....	8 00
In Belgium.....	6 00

Mark the contrast between the amounts paid in the United States and in Europe; and allow me to state that in the United States puddlers are frequently paid by the job, or on piece-work, and earn from \$7 to \$11 per day.

It is well known that the human system requires the best of food, and plenty of it, to supply the daily wear and waste, under the severe muscular labor inseparable from the work in iron foundries. Of these essentials the table of the American mechanic never lacks an

abundance. It is conceded by statisticians that there is more and better food consumed, per capita, in the United States than in any other country. The cases where the supply is not equal to the claims of nature are rare indeed. Now how fares the European workman? His weekly earnings in iron work are six to eight dollars. In other branches much less. Mr. Wells gives the average weekly expenses of a workingman's family in Belgium, where provisions are at the minimum price. He selects a family of two adults and three children. In the enumeration of the items in the scanty bill of fare there are neither meat nor fish, fresh or salt, of any kind; no eggs nor cheese; no fruits, fresh or dried; and no oil or other means of light. The cost for the family of five is \$4.55, which, deducted from the week's wages, leaves \$1.45 with which to pay house rent and purchase clothing. There is nothing left to pay for schools and school books, doctors' bills and medicine, furniture, an evening newspaper, a ticket to a concert, or a pew in the church.

Are our twenty millions of working people prepared to adopt the free trade policy, and exchange their condition for that of the working classes of Europe? If not, be careful in the selection of the men to whom you confide your interests in Congress. Under no conditions can free trade be made compatible with the true interests of the Republic, in its present and prospective state and relations; and the introduction would be more than terribly disastrous to the interests and prospects of the working classes, and those whose incomes are in the form of fixed salaries.

If the reader requires further proof, or a more de-

tailed statement of the contrast between the wages paid in the United States and in England, the facts are furnished in the elaborate tables prepared by Dr. Young, chief of the Statistical Bureau at Washington. In 1867, that gentleman, with the co-operation of reliable parties on both sides of the Atlantic, completed a very full report of the wages paid there and here, of which the following is a recapitulation. The first column of figures gives the increase of wages in the United States in 1867 over 1860-61; the second column represents the excess of wages paid in the United States in 1867 over those paid in England in the same year. No later comparison has been made, but the tables of 1867 are sufficient for all practical purposes:

Industries.	Increase in 1867 over 1860-61.	Excess in the U. S. over England.
Cotton mills.....	56 per cent.	35 per cent.
Woolen mills.....	60 "	24 "
Worsted mills.....	79 "	58 "
Sugar refineries.....	59 "	65 "
Iron rolling mills.....	76 "	48 "
Steel works.....	"	62 "
Iron foundries and machine shops...	60 "	57 "
Hardware manufactories.....	50 "	40 "
Edge tool manufactories.....	44 "	50 "
Agricultural implements.....	68 "	... "
Saw manufactories.....	65 "	52 "
Gas works.....	70 "	62 "
Leather manufactories.....	71 "	48 "
Glass works.....	63 "	45 "
Flint-glass works	71 "	... "
Hat manufactories.....	50 "	80 "
Paper mills.....	84 "	93 "
Ship builders.....	61 "	62 "
Iron-ship builders.....	56 "	47 "
General average, omitting fractions..	63 per cent.	54 per cent.

These figures are all on a gold basis. Wages in the United States have not been reduced materially, if at all, since these tables were prepared, in 1867, but the premium on gold has fallen from 41 to 11 per cent., making the difference in favor of the American workman just that much more than the above figures indicate. In fact, very good authorities have stated that to-day the difference through the entire line of industries is fully 100 per cent. Mr. Wells' own figures indicate this in the iron manufactories, and he has personally inspected these works, both here and in Europe. It is safe to say that if the mechanical, agricultural, and mining industries are all included, there is abundant evidence to sustain the statement that the difference in wages is largely over one hundred per cent. Statistics show that "the average price paid to the whole of the ten thousand workmen in the great iron establishments at Le Creuzot, in France, is 3.45 francs (sixty-five cents) per day." In all the iron districts in France "it requires the utmost economy on the part of the laboring man," says an excellent authority, "and the united labor of his wife and children, to keep his family in existence, and it is the accepted rule and practice to have meat but once a week." In the woolen manufacture in France, as shown by statistical writers of that country, the ordinary yearly wages—reduced, for convenience, to American currency—are: For men, \$150; women, \$105; young men and girls, \$75; children, \$45. Out of these scanty earnings are paid yearly: For house, \$25; for food, average for each adult, \$70; and this serves only to sustain mere existence. Other absolute expenses, \$32. Meat is, with them, a luxury,

indulged in only on Sunday, if at all. Fish is the only other animal food of the family. There is no margin for amusements, schools, or savings. It is hard that human brain and muscle should be reduced to a condition that the rewards of their labor are insufficient to support mere animal existence, and lift their families above the lowest condition of ignorance and consequent degradation and vice.

To arrive at a correct view of the contrast in the condition of the operatives in Europe and in the United States, it is necessary only to ascertain the relative cost of living in the two countries. And, first, it can be stated without fear of contradiction that food—which averages seventy-five per cent. of the family expenses—is cheaper in the United States than in any other country in the world. After feeding our own forty million of people, there is a large surplus which goes to England, but which, with transportation, insurance, commissions, and profits added, can be put upon the Englishman's table only at a very material advance in the cost. Our exports to Great Britain last year, of edibles alone, amounted to over seventy millions of dollars. Among the items may be enumerated over twenty-seven and a half million bushels of wheat, and more than a million barrels of flour, besides corn, corn meal, and other breadstuffs. Can the wheaten loaf—the staff of life—be cheaper in England than in the United States? The value of the breadstuffs sent over amounted to nearly fifty million dollars. Then there was beef, pork, bacon and hams, and lard sent over to the amount of nine million dollars; butter and cheese, nearly eight million dollars; together with potatoes, fruits, and canned edibles.

These embrace the leading articles of subsistence. They can not be placed upon the workingman's table so cheaply in England as in America. Yet free traders tell the working classes here that the half-pay of operatives in England has a greater purchasing power there than the wages paid in America have here. This may do to tell to the marines, but not to the intelligent artisans and workingmen and women of the United States. It is conceded that the American mechanic spends more in furnishing his table than the English workman, but it is simply because his table is more bountifully supplied. "Protection," says a correct observer, "means warmth, light, and a full oven; free trade means poverty shivering around an empty grate."

It is admitted that goods for clothing are, in many cases, cheaper in England than in the United States, but after the cost of the scanty table is supplied, there is little left with which to provide a covering, even of the cheapest material, for the body; and the consumption of these goods is growing less every year, while the population is slowly increasing in numbers. Cotton goods being the cheapest, these enter largely into what constitutes their wearing apparel. Yet the home consumption is decreasing. Sir Edward Sullivan, Baronet, and Deputy Lieutenant of the county of Lancaster, England, in his work entitled "Protection to Native Industry," says: "Home consumption has fallen away in the matter of cotton goods alone thirty per cent. in three years. The value of home consumption goods for 1866 was nearly thirteen millions; for 1868 nearly seven millions."

Open the ports of the United States to free trade,

and the diminished home consumption of supplies will be transferred from the other to this side of the Atlantic, and our intelligent workingmen and women will sink, not suddenly but gradually, to a level with those of Europe. Free traders know this just as well as protectionists; but they are shrewd enough to ignore the fact, for they are not working in the interests of our industries, but for the benefit of manufacturers in England and foreign importers in New York, by whom they are lavishly supplied with funds to circulate their sophisms and misrepresentations of the facts essential to a correct understanding of the tariff question.

The twenty millions of working people in the United States are not ignorant of the fact that the purchasing power of their incomes is at least one hundred per cent. greater than that of the incomes of the industrious classes in Europe. Nor are they insensible to the truth that this superiority is mainly due to the fostering influences of the protective policy. It is this that secures to them an excess in their incomes over necessary expenditures. And it is this surplus that transforms the workingman of to-day into the capitalist of to-morrow. It lifts the crushing load of despair, under which his peer in Europe is forever kept down, from the mind of the industrious and prudent workingman in the United States; raises his wife above the sphere of a daily drudge; sends his children, neatly clad, to school; pays for his pew in the church of his choice; buys his lot and builds his cottage; accumulates his deposits in the savings bank; sets him up in business, when he takes his position among the builders or manufacturers in the community, and aids in the building up of the vil-

lage, town, or city, adding to the value of every acre of real estate in his neighborhood. He then throws his energies and his capital into new railway or other important projects, inviting and giving employment to increasing population, and stimulating general enterprise throughout the State. But a few years ago that man lived upon his weekly earnings, his savings alone from which, judiciously invested, have raised him from his former to his present position. There is not a reader who may not point to thousands of such cases, probably including himself. Take three illustrations, one each from the Great West, the Keystone State, and the old New England States.

"The growth of woolen factories in the Northwest," says an observing writer in Wisconsin, "in the past ten years has been unprecedented. Wisconsin had fifteen in 1860, and about seventy in 1870, while in this group of Western States there are now no less than six hundred. *These factories are owned largely by men of limited means, who have worked their way from the position of common laborers.*"

In Pittsburg, Penn., there are 696 boiling and heating furnaces; 497 nail, tack and spike machines, and 13 railway spike machines; 69 steam hammers, some of them weighing 16,000 pounds; 195 engines, a score of rolling mills, 7 pig iron furnaces, 48 foundries; a dozen immense steel works, each producing annually from \$500,000 to \$1,500,000 worth of steel; 3 locomotive works, a number of rail factories, employing 400 men; about 75 glass works, producing glass goods annually to the value of \$7,000,000; 8 white lead factories; sheet and bolt copper works; 58 petroleum refineries; cotton

mills employing 1,500 persons; woolen mills, and other industries. The entire product of Pittsburg amounts to just about \$100,000,000 annually, four-fifths of which goes west, Ohio being the largest purchasing state. James Parton, after a personal inspection of these industries, prepared an article on the subject for the *Atlantic Monthly*, in which he stated that nearly all of the proprietors of to-day were the workingmen a few years ago, many of whom are Scotch-Irish naturalized citizens.

Connecticut, Rhode Island, and Massachusetts are hives of manufacturing industries, their annual products approaching \$400,000,000. It is stated by close observers and statistical writers in those states that seventy-five per cent. of the present owners of those manufactories started a few years ago as practical mechanics at weekly wages. They are not only now at the head of the establishments, but are the owners of over fifty per cent. of the capital invested in all those industries.

Such are the effects of a judiciously arranged protective tariff upon the interests of the salaried and working classes of the United States.

SCRUTATOR.

This writer, after enumerating many of the effects of free trade, if once inaugurated, says:

"England and the continental powers of Europe would vie with each other in crowding their surplus goods upon our shores. With all our improved machinery, superior mechanical skill, and indomitable energy, our industries would be swamped under a perpetual avalanche of the cheap and inferior products of the

half-paid labor from the looms, forges, and workshops of rival European manufacturing districts."

This is not all exactly so. Does he think Americans care nothing for quality? Are they so ignorant that they will buy an inferior article in preference to a superior one? This is placing a low estimate on the taste and intelligence of the Americans. But the facts do not warrant this. The American manufacturers, on account of their superior skill in the manufacture of cutlery, implements, and various other wares, are now competing with the English in their own markets to such an extent that the English manufacturers are becoming alarmed, and propose an entire revolution in their machinery in order to successfully compete with the American manufacturers. This does not look much like swamping our manufactories.

And again he says:

"Under this inevitable condition of affairs, the only alternative would be either to turn our workmen out of the factories, foundries, and workshops, and close their doors, or employ them at wages on a level with those paid in Europe."

This is enough to make any man laugh who has any knowledge of statesmanship. Will not water find its level if unobstructed, and *nature* her equilibrium in spite of all opposition? Will not man seek his self-good, and also find it, if possible? Or has he so changed that he prefers evil to good? Most certainly. So long as he prefers happiness to misery, he will follow the line that leads thereto. If this be so, will not wages find their equilibrium in spite of all protective

tariffs? If so, they work no final benefit, but much injury.

WAGES GOVERNED BY THE DEMAND FOR LABOR.

So long as labor will follow capital and there is no law against immigration, European and American wages can not long differ. This any man can know who will pass through the American workshops, and observe the men who work in them; for high prices during the last eight years have brought to this country hundreds of thousands of the poor of Europe to compete with us in our own workshops, and wages are sinking fast to a level with those of Europe in spite of protective tariffs. Our capitalists hire them as low as they can, and the European can work much cheaper than the American, having learned to live cheap in Europe, while our men have been pampered and reared up in luxury, and therefore are unable to compete with those hardy men.

The consequence is they are turned out to starve by competition with pauper labor from Europe employed in our own shops, and these things have not yet attained their worst condition.

Every addition to our tariffs is an additional pressure on a certain class of the poor of Europe, who instinctively turn to America, and if *too* poor to pay their fare to this country, there are plenty of American capitalists who will ship them by the thousands to work in their shops at somewhat better wages than they got in their own country, but much less than the Americans demand. The Americans are then told that they must work for the same wages, or not work at all. This is

the effect of protective tariffs; and, gentlemen, mechanics will be forced to forego their heavily laden, luxuriously furnished tables, with all their comforts, and live as all others do of their class in all parts of the world. This will be the death of mechanical aristocracy in America.

The European has the advantage in this respect over the American, just as well-drilled and hardened soldiers have over raw recruits. Our protective tariff policy has been forcing them into practical economy, by which they have learned to live on less than half the wages the Americans receive. Their powers of endurance are equal to the best of soldiers, for life with them has been a battle from their infancy. And now, by the effect of the last high tariff, their condition has become intolerable. They are told that in America they would receive double the wages for the same sort of labor and the same amount of work; and like all other men they follow the promptings of their nature, and seek their own self-good in that line in which reason tells them it can the most easily be attained. For of two evils they will choose the less, and of two goods the better one. The foreigner is not only told that in America he will receive twice as much wages, but that the expense of living will be at least one-third less. This produces such a gravitation toward America as can not be resisted. And the higher the tariff, the higher the wages will be in America than in Europe for the same class of work, and the greater the motives for emigration, until the Americans will cry enough, for workshops will be overstocked, and every other branch of labor, until American prices will be as low

as they are in Europe, and wages, like water, will find their level or equilibrium.

Our high prices have attracted *even* the heathen Chinese, and they are pouring into the West like a flood. These things will continue until wages in Europe and America are equal.

If this author had paid strict attention, he might have received lessons from nature which would have taught him better. For instance, we will suppose two mighty lakes, lying side by side, separated only by locks or flood-gates, their circumference and depths being equal, and by nature on a level with each other. Suppose, then, that by artificial force, five hundred feet be pumped from one into the other; that will then contain one thousand feet in depth more than the first. This accomplished, build yourselves fine palaces, gardens, and bowers on the bottom of the now dry lake, and put all your wealth and hope in them. Then let the gates be opened, and you will find yourselves five hundred feet under water, and you will only be laughed at for your folly.

(The man who thinks that he can beat nature in her laws, is at *least* no statesman.)

In order to have kept the lake-bed dry, the flood-gates should have been made permanent, for if it has a chance, water will always find its level; and man, so long as he retains the instinct of self-good, will seek it where he can best find it, and with a power as irresistible as the floods, he will accomplish it. For, under the inspiration of this self-good, the most powerful empires have been shattered to atoms, which have *dared* to withstand his rights.

But if you wish successfully to check this tendency, you must prohibit by law the admission of foreigners into the country. This you can not do and carry on an extensive foreign commerce. The very idea of commerce implies the right of emigration. When you restrain the ingress and egress of population, or restrain man in the pursuit of happiness in all things which nature gives him a right to, then you have destroyed the very foundation of the republic.

TARIFFS ANTI-REPUBLICAN.

Tariffs are anti-republican; they are the elements upon which monarchy feeds and fattens; to maintain them wars are instituted.

Once institute free trade, and what difference will it make to the United States who owns Cuba, Mexico, and Canada, provided they are wisely governed and their resources fully developed. It would make no difference who claimed Lorraine and Alsace, or whether Russia or Turkey held Constantinople. All men would receive their just dues. The game of war would be ended; monarchy would die a natural death, and republicanism would spring up spontaneously everywhere. Thus we see that monarchy, and not republicanism, would be swamped.

It seems strange that this author should never have noticed the effect of free trade between the states of the American Union; also, the equalizing influence it has on labor and wages. If anything transpires in any part of our vast country which raises wages in that particular section above the average price (it makes no difference if it is common or skilled labor), there will

be a rush to that locality by the kind of labor which is in demand, until the price is brought to a level with other sections of the country.

And if this is the law of humanity, as manifested in America, that they will travel and move their families from Maine to California, where there is a chance to better their condition, will they not also travel from Europe to this country when there is such a wide difference in wages caused by high tariffs, as this author says? If so, his argument kills itself. For nature will recompense those who violate her laws, as well as those who obey them. But each after its kind; the one with a blessing, the other with a curse.

It seems strange to me that men possessed of reason, and claiming to be statesmen, should declare it impossible for a republic to exist and prosper without a high protective tariff, while the very thing they claim to be impossible has existed for the last ninety-five years in full blast, to the admiration of all mankind, in the shape of the American Union.

Look at Florida, Louisiana, Texas, California, New Mexico, with all the other territories, and Alaska. Since we have annexed them, they pay no tariffs. Are we injured thereby? Not a bit; but we are much benefited by free trade with them.

Suppose we annex Mexico, Cuba, Canada, and San Domingo; if we can not live as a republic with free trade with them out of the Union, how can we with them in the Union? But if they were a part of the Union, and were still forced to pay imposts, then I claim that they could not be equals with the rest of the States, so long as there was a discrimination against them. This

would be anti-republican, and all men would so consider it. Now if protective tariffs between different sections of the Union are anti-republican, they are anti-republican between states not in the Union.

Republicanism is a principle not subject to change by statute, but superior thereto. Statutes are judged by it. It is the rule of justice. It allows no man to take any value from another without an equivalent in return, and that by mutual consent.

Protective tariffs are a modified species of piracy. They rob one class for the benefit of another, and return no equivalent therefor. They deny this, yet acknowledge it in the same sentence, when they boast of how poor they have made the foreigner, and how much better the American can live with double the wages of the Europeans. The American lives like a nabob; and so did the buccaneers of the West Indies, and pirates of Tripoli and Algiers. They, as the tariff men, lived on the earnings of other men, for which they never gave an equivalent in value. Does not the high price the American gets come out of the just wages the European should get? Wherein is the European compensated? Is it by his own consent? By no means. It is therefore robbery and piracy.

Is a nation justified in doing wrong because she possesses the power to do so. Who is so ignorant that he can not see the wrong in this case. Has a nation the right, because she possesses the power, to degrade the citizens of another, and then turn around and boast of it, as does this author? and also claim that this is the true basis of republicanism; to reduce the rest of the world to poverty and barbarism. in order thereby to pamper

and raise up a moneyed aristocracy in America, who, would finally rob the people of the little liberty left them. This, he pretends, is the destiny of the American republic; not only to forge fetters for, but to assist the European monarchs to bind them on their subjects, to keep them poor and ignorant, so that they can control them at their will; lead them like sheep to the slaughter; to rob other monarchs of their domains, in order that they may reap the unjust revenues of the conquered provinces, to be expended for their own personal aggrandizement, and in a licentious and dissipated life.

If free trade were once established, there could be nothing gained by conquest. The motives for war would be removed, and if there were no more motives for war, there would be no necessities for armies; and with the motives for war and the armies removed, the expenses of carrying on a civil and righteous government would be small, and the tax on the people would be so light that they would not feel it. A man that would then demand a protective tariff would be looked upon as insane, or else a villain. The fact is, if I have a just view of the matter, there are no grounds upon which to demand a protective tariff.

If the American is the equal of the European in indomitable energy and skill, which this writer more than admits, for he says, "They are far superior in all their capacities, not only in energy and skill, but even in that mighty requisite to success, called intelligence, the effect of a better education." He also admits that "our machinery is superior," and we know that our

other facilities are far superior. Our undeveloped resources are not equaled in the world.

Now, with a people superior in all respects, wherein they are in competition with another people; with resources at home so immense that they can not be comprehended; with the very markets which they are to supply at their doors; with the necessities to sustain life so abundant that the whole world could be fed thereby; with no necessity to import any raw materials for their manufactories; while their rivals suffer great disadvantages in these respects: First, the necessities of life are dearer; second, they must import many of the raw materials for their manufactories from foreign lands; third, they are at the expense of double shipments, the paying of imposts and insurances—shipping some of the material half around the earth; with all other risks, and length of time consumed in the double voyages, shipping the raw material first to Europe, then the manufactured articles back again; the idea that after all this they can undersell us in our own markets is preposterous, and too absurd to require an answer. If they can actually do this, they must in all respects be our superiors, and deserve to have the trade. But this is not the case. As I said before, we have beaten England in her own colonies in many implements, and the cutlery trade; and we can beat her in the woollen and cotton manufactories also, if we will. If we will, we can raise more wool in the United States than would be requisite to clothe all the nations, and cotton in proportion. But perhaps this is not what he means by swamping the republic. It may be in a pecuniary as

well as moral sense. If so, we will consider this view of the matter.

The United States used to double her wealth once in twelve years, but since the area of free trade has been enlarged by the admission of many new states (the most of them by annexation or purchase), we now double our wealth in nine years, and the more free and untrammelled our trade is, the more rapid the increase of our wealth.

The matter finally resolves itself into this proposition: Is it practicable to extend the American republic over the whole of the American continent? If so, free trade must accompany it. But if free trade is impracticable, then the establishment of an American continental republic is impossible, for free trade and republicanism are synonymous.

But if they are practicable on the American continent, and we are growing richer every day as we expand and enlarge the Union and free trade therewith, why should it not embrace in one commercial union Europe, Asia, Africa, and America, with all the isles of the seas, with a court of commerce to regulate it (see congress of nations in first volume). Universal peace will never be attained without it. Free trade means peace, but protective tariffs mean war.

There is another phase of this matter which is as disagreeable to the truly republican citizen as the objections I have already made; that is, the instant we adopt a protective tariff, we destroy the equality of the citizens; we tax one class for the benefit of another. It lays the foundation for a moneyed aristocracy, which, as it increases in wealth and power, endangers the liberties

of the people. It widens the gap continually between capital and labor.

This thing has been carried to an excess *even* in republican America. But, thank God, it was not done by republicans, or men who knew aught of statesmanship, but by demagogues and villains. Our penitentiaries, poor-houses, houses of ill-fame, and every other meanness in the land, are its fruits. The political skies throughout the world are growing dark. Capital and labor are arrayed against each other. We hear the muttering sounds, as of distant thunders, in all parts of the world. Labor is demanding redress, and it will have it either by compromise or by force. But if by force, *woe* be unto whatever stands in its way.

After reading the last section in this writer's essay, one would think that all American citizens could become millionaires through the influence of protective tariffs. He acknowledges that all that is received in the shape of tariffs by the United States amounts to only twenty million dollars. Now it is certain the American manufacturer can not be benefited to a greater extent than the amount paid by the European merchant in satisfying the American tariff, which amounts to twenty million dollars. Now, take the immense manufactories of the Northwest, with their rapid increase in numbers and capital; those of Pittsburg, and the East, and the thousands of millions of dollars worth of their products annually, then recollect that he told you that the tariff in toto amounted to only twenty million dollars, and that is the utmost limit of the benefit received by the American manufacturers through its instrumentality. Now, if he is correct, as I think he

is in this statement, his conclusions are false. Deduct these twenty millions from the products of the factories and they would not feel it, for it would be but a fraction to each of them. Just hear what he says :

“ He then turns his energies and his capital into new railways, or other important projects inviting and giving employment to increased population and stimulating general enterprise throughout the state. But a few years ago that man lived upon his weekly earnings, but now he is a millionaire.”

Can all this come out of twenty million dollars' worth of protection? That amount would never produce such results. Twenty millions of dollars divided equally between those manufacturers, according to the amount each one produced upon which there was a tariff, deducting therefrom the excess paid for wages in consequence of the tariff, which this writer contends is very considerable, and there will not enough remain to enable them to bound upward in a few years from a common day laborer to be millionaires. Yet they do accomplish these things, and what does it prove? It proves that the business of the manufacturer in the United States is very profitable, independent of any tariff. It also proves that they need no protection. I have worked for manufacturers for three dollars per day, and they received for my work seven and a half dollars ; again, for two dollars per day, and my employer received therefor twenty dollars. This is what I call earning the loaf and receiving the crumbs. These are the capitalists who cry for protection.

I knew one of these capitalists who discharged a good man and hired a foreigner, just from Germany, for four

dollars per week, while the man had to pay three and a half dollars for board. But I am glad that this capitalist was not an American, for I should have been ashamed of him. But if protective tariffs operate as claimed for them, then I see nothing to hinder European capitalists from emigrating to this country, bringing with them the very scum of their own country. If protection is so wonderfully good, why do such swarms of Germans visit us annually?—for their country has high tariffs which ought to keep them at home. The fact is, it is a humbug used by political demagogues as a hobby to ride into office upon.

The mischiefs in America, as well as in Europe, have quite a different source, which I have pointed out in my previous essay.

So I will say to those friends who wished me to write something in favor of a moderate tariff, provided I found anything in nature which warranted it, I found nothing in its favor; but nature declares *that the true principles of a perfect republic are* FREE TRADE, EQUAL RIGHTS, AND ETERNAL JUSTICE!

COMMERCE vs. PROTECTIVE TARIFFS.

NOTE A.

I append this note to the previous one, on account of its close relationship to it; but should not have written again upon this subject had it not been for the appearance of some strange ideas, in the city papers, in regard to the "Coin Drainage," and deploring it as a calamitous foreboding of national bankruptcy.

It seems that such writers have no idea of the true principles of commerce, or why people exchange one value for another.

1. Why lose sight of the grand motive power which prompts men to action, viz: wants.

2. The power of discrimination which always accompanies every act of this kind, determining the relative value of things, and their capacity to satisfy human wants.

3. The eternal and fixed law of human nature, which always, of two things, chooses the better.

No sane man ever exchanges a superior value for an inferior one—that is, in relation to his wants—but that which he receives possesses a value to him superior to the one that he gives in exchange. And such alone are the motives prompting the exchange of one commodity for another. Money is worth nothing more than its representative value, which is conventional; and when not used as a medium of exchange, or with an idea to be so used, is worthless, unless it possesses intrinsic value,

like gold or silver, which of course varies in value like all other articles of trade. It is always used in exchange for articles for immediate consumption, or for those on which labor is to be expended, in order to evolve new commercial values, which new values oftentimes greatly exceed the original. Therefore, the person who exchanges his money for articles of this latter class is much wealthier by the transaction.

The person having the most money on hand is not always the wealthiest. The most successful men are those who turn their money in the shortest possible time into articles constantly changing in value. The more rapidly money passes from hand to hand in business transactions, the healthier is the state of commerce, and more prosperous and happy the nations. As was said in the preceding essay, the commercial relations between the nations are, or should be, precisely such as exist between the States of the American Union; and, if unobstructed, would be as smooth between the nations as between those States, as commerce naturally knows no fictitious lines or boundaries. And under such circumstances money would flow through the channels of commerce in accordance with her laws, or the commercial wants of the great body of mankind, as does the blood in the veins of the most perfect animal system.

If those men could give to money language and memory, what information they would receive from the doubloons, guineas, and dollars at the end of a year, or when the same coins, after making their annual round, should again clink in their pockets. They would tell them of the welcome they received at the hands of all mankind, being dearly loved by, and acceptable to all

fortunate enough to temporarily possess them; which fact would naturally suggest the idea that money should be made the mediator to preserve universal peace. Those coins would also assure them that war was frequently caused by some retaining them beyond the natural period they ought to possess them, in their circulating course, and oftentimes attempted to gain possession of them without giving an equivalent therefor. And further, they would tell them that one thing astonished them very much, viz: that, notwithstanding all seemed anxious to obtain them, yet, when in their possession, they sought every opportunity to get rid of them for something they stood more in need of, or liked better; and finally, that man wished to use them for no other purpose than as a means to accomplish their desires.

"The Americans extracted us from the mines, coined us in their mints, and in the innocence of our youth, with the ring of the true metal, we sang hallelujahs! But they soon traded us off to the English for railroad iron, cotton and woolen fabrics; and since that time some of us have traveled the world over. We have been exchanged with the Russians for hides, tallow, hemp, iron, and lumber; then again with France for silks, wines, etc.; with Spain for fruits, spices, nuts, olives, and wines; for carpets with Turkey; for diamonds and other precious stones with Brazil and Africa; and with Persia and Arabia for dates, gums, citrons, olives, figs, cinnamon, and other spices, and perfumes of all kinds.

"True, some of us did not travel so far; but with many of our cousins, who were born in the mints of

other nations, we have returned immediately, and been exchanged by the English and French for Southern cotton, tobacco, rice, and many other articles which England and France needed more than us. And the South have exchanged us with the North for bacon, lard, corn, flour, and many manufactured goods of necessity to them."

"Thus we have been tourists, carrying good cheer wherever we went. Although you thought, when you parted with us, that you would never see us again, or hear our sweet voices in chimes and melodies, singing the song of peace and good will to men, you see we have returned; and we assure you that our brethren will all be here also in good time, but they must first perform their duties to other peoples and nations, for we and they belong to all mankind, and must fulfil our mission everywhere. And so we make you glad again, after a short absence. Our bright faces and ringing voices are always attractive, both to old and young. Try us, and you will see that our jingle will make the children laugh. We like those who like us, and are pleased to be doing our good work among mankind. Like the eagles, where the carcass is, we gather together. We are the blood of the nations, and give life and vigor to their corporalities."

"If left to our own influence, the circulation is even and regular, producing an even temperature, and a happy and healthy state of body and mind. But if the quacks administer their nostrums and destroy our equilibrium, some of us become inactive, and chills follow; and sometimes the circulation becomes too rapid, and fevers ensue. These produce a bad state of health, out

of which grows all manner of diseases, with nervous debility. Then a want of confidence is the result; convulsions and anarchy speedily follow; and if the quacks are not dismissed, destruction is inevitable.

"When we pass into other hands do not despair, for we will speedily return, with many more of our cousins, provided you have something nice to exchange for us; but if you will not let us pass, we can not do you, or any one else, any good, for our capacity to do good consists in being used."

A superabundance of coin is no evidence of the prosperous condition of a nation; but it is an evidence that the nation has attained the climax of its greatness, and has begun to decline. It is with nations as with individuals. The man who keeps his money in hand, and does not permit it to circulate or take its own course in commerce, will never be prosperous, but gradually becomes poor, living upon the principal until nothing is left. But those become wealthy who exchange their money as rapidly as they can, for such things as to them possess a higher value.

The less coin there is in the United States, the greater is the evidence of their prosperity, for money is not wealth, but its representative. If our money is gone, we have a higher value in its place, consequently are richer. We have received materials therefor, the values of which we can double many times. This is so with all nations. The English exchange their gold for cotton, out of which they manufacture many times the original cost of the cotton.

A protective tariff attacks the first principle in human nature upon which the idea of commerce is based,

namely, self-good, out of which springs the desire to make the best choice possible; that is, of two evils to choose the less, and of two goods, the better. And yet its advocates pretend that such doctrine is republican in principle, while in reality it is opposite to the very spirit of republicanism, as is the antagonism of hell to heaven. No republic can endure except by free trade; for if, in the start, somebody is to dictate to us what to buy, or who from, our individual liberty and independence are gone, and there is nothing left to build a republic upon. (See "Rights of Things, or Individual Rights," Part I., Chapter XVI.)

We will now proceed to elucidate the subject in another direction, viz: What are the signs of the times which indicate an excessive diminution of coin in the United States?

First, one of the editors referred to, says: "The free traders succeed in reducing the tariff upon pig-iron two dollars per ton, in consequence of which, in one year, the amount of foreign pig-iron imported into the country increased from 200,000 tons to 440,000 tons, and as a result there passed to England seven millions more money than would have gone under the previous tariff."

He forgot to tell how many more tons we received for the money than we would have obtained under the previous tariff. And what is still better, this was pig-iron out of which there could be greater values created, in proportion to the original cost, than if it had been already manufactured into bars. Suppose its value would be trebled by American skill and labor; it would then be equal in value to 1,320,000 tons of pig-iron.

The reader will see that the pig-iron was worth more to us than the money, for we are now three times better off than we were with our money. This comparison is just, and will apply to all our transactions with foreign nations as well as among ourselves. We will trace the matter further and answer the objections of high tariff men.

First, why the Americans import more than they export?

As was said before, national matters are perfectly analogous to those of individual citizens. For instance, a man commences to build up a farm. First, he exchanges a portion of his money for the land, that being the basis upon which he expects to derive a greater value. He then expends a sum of money for fencing or inclosing it. Then a considerable amount for the erection of a dwelling-house, barns, stables, and other requisite buildings. Another portion of money is required for the purchase of horses and necessary utensils of every kind, until finally his farm is ready for crops.

He has now only money enough left to carry on his farming. Does any one think that this man considers himself poorer by the exchange of his money for the farm? And does any one think that, because this man for the time bought more than he sold, he was becoming impoverished? If so, let such a person wait a year or two and see the wealth and comfort that this man's investments have produced.

This is exactly the case with the United States. In 1843, I lived near Washington, in Iowa. At that time I could ride in three hours to the outskirts of the white

settlements, and there was not a railroad between the Ohio river and the Pacific ocean. Iowa had then 30,000 inhabitants.

But what is the case now? Iowa is a State with more than 1,200,000 inhabitants, and the whole country between the Mississippi river and the Pacific ocean is largely populated, and quite a number of States since that time have been organized and admitted into the Union, while several territories are now applying for admission as States, and the country is traversed by thousands of miles of railroads.

As the Americans use much more iron than they are able to manufacture, it is desirable that they should obtain it at as reasonable a price as possible, and England being able to offer it at a cheap rate, there is where the money goes for it.

A writer in one of to-day's papers, January 9, 1872, in speaking of the extension of the railroad service, says: "Its increase was nine hundred and sixty miles last month."

This is enormous. A nation that can build nine hundred and sixty miles of railroads per month, and stock them with cars and locomotives, should not have a protective tariff in iron. Are we poorer for having built these roads? Or, like the farmer, have we not exchanged our money for that which is many times more valuable?

These roads have made the lands through which they pass of much greater value than ever before. New farms are opened up by the tens of thousands; new cities are being built, and employment is given to hundreds of thousands of men, not only on the new farms

but in building the roads, equipping, running, and keeping them in order, while the millions of dollars worth of freight carried over them, with their improved values, can not be calculated, but the amount is immense.

Here we see plainly why we import more of some things than we export, and why our wealth so *far* exceeds the gold and silver coin in our possession. There is no nation on the earth whose actual wealth is so great in proportion to the coin on hand as this. This is a happy condition and argues well. It shows the mighty energy and enterprise of the people.

The transition of money in this country, from one to another, in exchange, exceeds anything in the world. A dollar may be used ten or twenty times a day, thereby representing twenty dollars. The Americans double their wealth once in nine years; therefore, it can not be expected that coin will bear the same proportion to the wealth as it does in other countries where man's wealth does not consist so much in real estate, but in the works of their hands, which are exchanged for money. When this country is all under cultivation, this condition will overtake us also. The Americans are a rapid and energetic people. Their aspirations and enterprise know no bounds. They will not submit to unequal laws. You might as well attempt to bind the wings of light or put a tariff upon the air we breathe.

The writer alluded to should recollect that the American people have dispensed with the use of coin for the last ten years. They do not even get a sight at any gold or silver coin once in a year. They get along very well with the greenbacks, which makes many persons

think that perhaps it would be as well to dispense with the gold and silver as a basis of currency altogether, and substitute some cheap and durable substance, with the government stamp upon it, in their place.

The protectionists, when they discover that the people consider protective tariffs anti-republican and prove them to be such, change the question to specie drainage. But out of this they will be beaten just as sure as they were out of the other, for they are all inseparable. If true republicanism means eternal justice, then free trade must follow, and the mediums of exchange must be equally free. This is unavoidable. It seems clear to us that no other conclusions can be arrived at than those advocated in these essays, viz : The establishment of a commercial court for the nations, with free trade ; those who follow shipping and carry the produce of one country to another to pay port charges in proportion to the time and use they make of them, these moneys to be applied to no other purpose than the keeping up of the ports, so that no one is forced to pay anything for that which he receives nothing for. The high seas belong to all men, therefore must be absolutely free. The international relations should be the same as they are between the citizens in the United States ; that is, the inhabitants of the whole commercial world should be on a common footing, each one paying the other for just exactly the benefits the other has conferred. For example, if a man ships anything on a railroad he pays the freight, and the same way with boats, ships, and all manner of conveyances. Out of the tariffs, the owners of railroads, boats, and ships are paid for the use of their conveyance, and out of the profits they

will be enabled to build and keep in repair the roads, boats, ships, and harbors. And when this order is established throughout the world, that no one shall have something for nothing, but that all will receive an equivalent in exchange, the whole human family will be united in one grand commercial republic. There will then be no cause for war, and the armies of the nations will be returned to civil life. Nations will then have no debts, and the people will not have to pay hundreds of millions of dollars interest yearly. Then my fine editors will have no occasion to groan when they hear of the coin leaving the country, without its equivalent in value having been received in return.

When we speak of the world as a commercial republic, we do not mean that the monarchies will be destroyed, but that they, as well as the republics, will be purified. We believe that it is possible for a monarchy to be as pure and enlightened as a republic, as the reader will discover by referring to my essay on "Secret Springs of the Invisible Powers of Government," Chapters VII. and VIII., of the Second Part of this work.

The reader will find in this essay the doctrine that all institutions and all persons must support themselves, and to take from others something for which we do not return an equivalent, is robbery or piracy, call it by whatever other name you please.

SIGNS OF THE TIMES.

NOTE B.

In the chapter on association of ideas in the mind and the counter association of matter, their similar or exact coincidence, we found that by the association of thoughts we could trace the ideas back to the original cause of the first thoughts from which sprang the first ideas; and the combination of those ideas into new thoughts from which sprang new ideas; and from these, again, new results. We also found that the mind contained, in an undeveloped state, all the possibilities of matter; or, in other words, the counter forms and results that matter was capable of producing.

Matter, with its laws, becomes man's educator. As friction produces heat, so does matter generate thought. Whatever the order, or form, matter may assume, the thought generated will correspond thereto. The contact of matter with mind, or, more properly speaking, the contact of matter with the sentient soul, through the medium of mind, is what generates thought. The form of matter, with its attributes, determines the form of thought with *its* attributes. From such thoughts ideas are evolved; from these ideas experiments are made and inventions developed, which, being outwrought in matter, are applied to the alleviation of the wants of mankind.

This process of thought, evolution of ideas, experimenting, etc., we call experience; the result in each

particular case we term knowledge ; and the combined effect of all, we denominate wisdom, or the application of matter according to "the eternal fitness of things." From the contemplation of matter we derive knowledge ; and the fruit of knowledge is wisdom, or the ability to apply matter to the highest purposes, pleasing or beneficial to the mind or soul. There are six grand sources of thought, viz: color, sound, smell, taste, feeling, and touch. These are the departments of sensation, the basis of all knowledge. The reader will understand by this, that when one masters these primary principles, he or she can trace all the sciences back to their origin ; to the first ideas and the thoughts from which those ideas originated ; and the order or form of matter which generated the first thoughts. If this be the case, there will be no difficulty in tracing the history of human beings far anterior to any written record.

The arts and sciences portray in their very nature their own history ; for they lead us back, link by link, until we discover their origin, or primal cause. We then turn our attention to man. By the information we have obtained from matter and her laws, we discover that they are the perfect counterpart of man's constitutional being ; and by the assistance of such knowledge we read and unravel his nature until nothing is left unknown of his wonderful history. Before this light, the darkness and mystery of the eternal ages are revealed to us, and man is a mystery no longer.

As we now possess the keys which unlock the mysteries of man and nature, we will turn from the past and contemplate the present and the future. Man, in the present age, compares most favorably with his condi-

tion in the time when it was stated that he knew not that he was naked. When, by the force of his own nature, he made the first effort toward civilization he was so ignorant that he did not know the difference between up and down, right and wrong. But as he has gone on progressing, slowly but steadily, from a lower to a higher plane, there never has lacked those who denounced him for his aspirations, in the name of an imaginary divinity; and anathemas and severe denunciations were his portion day by day. Yet, the divinity of his own nature prompting him, he has overcome all opposition. From the tree of knowledge of good and evil, he has learned to chose the good. He now reigns over nature as a god; he commands the elements and they obey him. I think the old, fabled God was a little too severe with him, when he strove so often to exterminate him, declaring that it "repented him that he ever made man." He should have had a little patience and set some better examples himself.

Methinks, if that God of Moses, who commanded the construction of the ark, would wake up and make a tour of the earth, visiting the different nations, he would discover the improved condition of mankind since those days; and he would be surprised at their mode of navigation, as well as at their railroads, their telegraphs, the power they have gained by mechanics, their achievements in arts and sciences, and the high civilization to which they have attained. He would rejoice and be glad; and, if he was not, he ought to be proud of man. For man in his primary condition was a mere beast in human form, yet containing the divine principle within him, though in a dormant state, which

required ages to arouse; but now, being quickened in his mental, moral, and spiritual nature, he displays the majesty of his power.

Judging from the past and the present, and especially the progress made in the last quarter of a century, it will not be long before he will gain entire mastery over himself and the external world, when the heavens will be proud of him and the angels will rejoice and be glad of his company. Perfect and glorified man, who dare be ashamed of thee?

No, no, the heavens will then rejoice,
The constellations ring;
Archangels will be proud of him,
And man in triumph sing.

My confidence in man's final triumph is as unshaken as the foundations of the universe. By the mighty principle of self-good innate in his constitution, he will be prompted to advance in the line of self-emancipation until he will finally triumph over all opposition and attain the full measure of divine bliss. I do not believe in any other mode or principle of salvation. This is the perfect fulfillment of the law. The ashes of a heifer, the blood of goats or bulls, or even that of a man, availeth naught. They are relics or memorials of ancient ignorance and barbarism. The keeping of the law is the only thing requisite; and that alone availeth in the elevation and regeneration of the race. And these are the signs of the times. Before 1776, all the nations were governed by vicegerents of this old ignorance, who claimed the divine right to rule and tyrannize over men. But in that glorious year in the annals of human-

ity, that shameless pretense of the divine right of kings was shattered, and man has steadily and rapidly been emancipating himself from the thralldom of religious and political tyranny. Since then, constitutional governments have been established among nearly all the nations, in a great measure protecting the people against the despotism of this beastly power. As the bird which escapes from its imprisonment in a narrow cage rejoices in his freedom, so, too, man rejoices in the liberty which nature guarantees to him. He is relieved from his narrow limits and cramped condition; his genius expands, and mighty and wonderful works do follow. He is triumphing in every direction. His victories are sure. The earth, the water, the air, fire, electricity, and, in fact, all nature is acknowledging the magic of his power. He commands and it is done. Cities are bound together by bands of steel in the shape of railroads, by which are conveyed, in the shortest possible time, the surplus products and manufactures of one part to another, thereby supplying their mutual wants. Man has also learned to subdue the winds and waves, and vessels of all descriptions ride triumphantly upon the seas, even in the face of the fiercest storms. He controls the electric fluid, and by its instrumentality his thoughts flash along the wire stretched from place to place, thousands of miles apart, and even beneath old ocean's surging billows, where whales and other monsters of the deep with freedom glide along, unconscious of the power of mind.

"Which thrills the earth, the air, and seas."

Man now ascends high into the air; dives deep into the bowels of the earth and gathers geologic lore; he

scans the mighty universe; penetrates far into old nature's mysteries, and drinks deeply and freely of the glory, beauty, and mystery of her divinity. Thus lofty in his position, he looks with contempt upon the old jealous, fickle, and revengeful God who destroyed the tower of Babel for fear of man's rivalry. He then turns to the works of man. He has read in geology of the upheaving of the continents; but now he sees something analogous in the destruction and development of governments. Whole nations are born in a day. The bands which bind them in slavery and ignorance are broken at one stroke. He sees Japan, like a continent at the bottom of the ocean, agitated with internal unrest, upheave until she runs her mountain summits far above the regions of the clouds. Japan is a lesson to all statesmen and proves my doctrine of the perfect ruler. If she, with all the disadvantageous circumstances surrounding her, can, under a perfect statesman, advance from her low estate to a first-class power, physically, morally, and intellectually, she will be a wonder to the world and a grand exemplification of the power, wisdom, and beauty of true statesmanship. And I here predict, that if the present Mikado should live to old age and pursue the same course of action under the same inspiration, his nation, in his own lifetime, will stand at the head of all nations, and Japan, like a sun, will enlighten all Asia. The nineteenth century will know three great benefactors, who will stand out in bold relief in the ages to come, viz: Abraham Lincoln, President of the United States of America; Alexander II., Emperor of all the Russias, and the Mikado of Japan. These three men, with

superhuman power, withstood the force of an ancient prejudice which threatened even their own destruction; but with a wisdom and justice and fortitude and patriotism which astonished the whole world, they succeeded and have immortalized their names, thus laying the foundations for the emancipation of all mankind from all manner of thralldom.

SUCH ARE THE GLORIOUS SIGNS OF THE TIMES.

CO-OPERATION.

NOTE C.

A beautiful symbol of co-operation is represented in the movements of the snake. This animal, although having no legs, is yet, on account of its peculiar formation, enabled to move at will in any direction it chooses, which has astonished many who have witnessed its rapid motion.

But when we examine this creature, we are struck with the simplicity of the means by which it governs its movements. The snake is covered with scales from the head to the tail, layer upon layer, in regular succession, like a fish. The back part of each layer, or the part toward the tail, overlaps the front portion of the next layer of scales; so that, when the hand is drawn from the head toward the tail, upon the belly of the snake, it is as smooth as a mirror; but reverse the movement, and the scales will take hold of the hand with a force like a rasp.

Let us now watch the motion of the snake, and note the philosophy thereof.

First, it is divided into two departments; from the middle to the head forming one, and from the same point in the opposite direction constituting the other department. If this reptile wishes to move, no matter in what direction, it first draws up its body in a zigzag position, making short turns, curves, or angles, which

it does by expanding or raising the scales upon the foremost part of the body, which, taking hold of or resisting the earth underneath, enable it to draw the remainder of the body toward the head, it sliding along easily on account of the scales lying closely to the body and offering no obstacle to a forward movement. Then the scales upon and near the tail in turn are raised from the surface, and form a resistance to the earth, preventing a backward movement, while the head reaches forward until the snake is extended to its full length, when the scales on the foremost portion of the body reperform their office, to be followed again by the tail, each alternating in such rapid succession as hardly to be perceptible to the eye, its speed being wonderful.

The decision and promptness with which the two departments co-operate are very striking, and excite the admiration of the observer. The forward is the attractive department, for it draws the tail; while the latter is the impulsive, for it drives the head. The head, however, is the engineer, and directs the way for the body to run, while giving it impetus also. This instant the head occupies a position, but the next the tail is in the same place, while the head has again shot forward to a more advanced position. The tail then springs forward, as if determined to catch the head, while the head seems to display a determination to escape from the tail. Yet but one force and one design govern both head and body.

Thus it is between the statesman and the people. The plane occupied by the statesman is soon arrived at

by the people, when the statesman again ascends to a higher plane.

All systems in nature which are self-sustaining possess a perfect government. These, if understood, are suggestive to the statesman, for there is a similarity between them all—all belonging to one grand system, the same principle repeating itself throughout all nature. The government of an individual is the same as that of a nation, for a nation is but the aggregation of individuals; and when aggregated, their interests become one.

This theory of the motion of a snake presents a lesson which we should heed, viz: the head can never get farther in advance of the tail than the length of the body; and with whatever strength the head endows the body, the body will have power to drive the head forward; and whatever the head achieves is imparted to the body. Thus it is evident that whatever is for the interest of the one is for the interest of the other also. If this be true—and who can gainsay it?—the government which separates itself from the people, or has distinct interests, commits political suicide. Like poor Mexico, Spain, Persia, and all other nations like them, they will soon obliterate themselves.

All great statesmen are proud of not only the material greatness, but of the moral and intellectual exaltation of the nation they govern, and they should be ashamed if a nation declined under their rule. Such a thing is positively criminal in the highest degree. If a ruler finds that a nation is retrograding under his authority, he should resign or abdicate at once, for there is no better evidence that nature never intended him as

a statesman or ruler. He does not belong to the department of the head, but will find his appropriate place near the tail.

Nations always flourish under the control of statesmen. I think that the proudest position a statesman could occupy would be to rule, by choice, a nation whose humblest citizen was a profound philosopher.

But what relationship, it will be asked, exists between this high state of affairs and the snake theory?

Answer: A perfect analogy. For we see that wherever the head went the body followed. If it went to the summit of the hill, it drew the body up also; but if it went down into the mire, the body, of necessity, had to follow.

I must say here, that I am sorry our rulers do not heed the teachings of nature more than they do. If they would only open their eyes, they would see; and if they would listen, they would hear. Nature would speak to them with the sweet voice of divinity, and show them the wisdom of the Most High. As a loving child, the statesman would be led by the mighty divinity into the paths of the highest wisdom, for all nature is prolific of and alive with inspiration and instruction. Cease, then, to worship the almighty dollar, and let your souls expand generously toward your fellow-men. Let the sympathies of kings and emperors be extended to the humblest of their subjects. Let each feel that the nation over which he presides is but one body, and that he constitutes the head. As he would sympathize with the parts of his own body, however menial their office, so let him sympathize with the meanest of his subjects. When he feasts and revels in his palace, let

him remember the poor. Let him reflect that perhaps at that very moment some of his subjects are in abject poverty, not knowing wherewith to sustain themselves; perhaps poorly housed, and their children crying for bread, while in their terrible anguish they are imploring heaven for succor. I say, let him reflect, and divest himself of his gaudy and expensive apparel; let him dispense with his luxurious living, for he should know that this is one of the causes of the poverty and suffering of his people. He should also know that he is not only responsible to God, but to the whole nation for their welfare. He should feel himself responsible for all the sufferings of his people, and be ashamed if they fall below other nations in material prosperity, intellectual advancement, or moral growth.

We must all feel thankful when we reflect that this is beginning to be the great international standard of honor. The degraded state of a nation is now charged, and justly, too, to its government. The sovereigns of the world are derided if their nations fall below what the world has a right to expect from them.

The time has passed when nations were considered the property of their rulers, and they could waste the substance of the people in riotous living, and yet be considered honorable. They now receive the scorn of all mankind. The signs are propitious. When we look over the world, we see many glimmerings of statesmanship in the different courts of the nations; some of them decidedly brilliant and in the right direction, and marking their authors as statesmen of a high order.

Such, for example, are the two emperors—the one of

Russia, the other of Japan. Alexander II., of Russia, has immortalized his name, and should receive from all peoples the proud title of Benefactor. He has added another and exceedingly brilliant star to the crown of Russia. Peter, in his noble effort to place his country in the van of nations, won for himself deathless fame and the grand title of Peter the Great.

A monarch who could leave his empire, go into a foreign land and learn the trades of blacksmith and ship-builder, all for the love of his people, whereby he expected to raise them from a state of barbarism to a high state of civilization—which he did actually accomplish, as the present greatness of Russia amply attests—I say, such a ruler richly deserves the appellation Great. The union of the two would form a proper motto for Russia, in her relations to mankind; that is, GREAT BENEFACTOR.

Peter made her great, and Alexander II., after becoming the benefactor of his own people, now enables Russia to become the great benefactor of the nations; at least so let us hope. Next is the Mikado, or Emperor of Japan. The young Mikado has shown himself worthy of all praise. He certainly is the most masterly of all the statesmen that now rule the world. With the force of a mighty giant, almost godlike, he is raising his people from ignorance and narrow-minded superstition to the highest plane of civilization. The results of his acts seem almost magical. It puts one in mind of the upheaving of the continents from the bottom of the ocean; or, almost as a God, he says: Let there be light; and darkness and superstition flee apace; civilization, like a sun, illuminates his empire; the

nations rejoice in its light, and appreciate its congenial rays.

If all countries were blessed with such rulers as Alexander II. of Russia and the Mikado of Japan, it would be but a few years until all peoples would be prepared for a universal order of peace and a congress of the nations.

While I am writing of such matters, the reader will excuse me for introducing in this place a figure, laughable yet instructive: the spider and his web. I have gazed upon the spider many a time, while in the act of weaving his web, and wondered, laughed at, and admired its dexterity and skill. He chooses a suitable locality, then from a center he strikes out with his delicate threads in form of the rays of the sun, laying the foundation of his web; then with circular threads he weaves them together with exquisite symmetry and remarkable skill, and completes his palace. Then, as a king or ruler, he sits enthroned in the center, the lines running from the center to the circumference serving as telegraphic wires to convey intelligence from every portion of his dominion. The moment anything, however slight, touches any part of his fragile structure, its tender vibrations convey the information to its owner, who rushes instantly to the point from whence the disturbance proceeds, or alarm comes, to profit by whatever happens. If it be an enemy, he combats him at the outskirts of his domain; but if he be a fly, or any other insect upon which he feeds, then woe be *unto* it, for he immediately takes it captive, and darts with wonderful speed to his capitol, or palace, in the center.

If this teaches any lesson, it is this: that the capital of a nation should be as near the center of the territory

as the circumstances will permit. It should connect itself by railroads and telegraphs with every port, town, and city in its dominions, they running, like the lines of the spider's web, from the center to the circumference, or extremities, with circular lines intersecting at various intervals. Thus, similarly to the spider's web, would all the parts of the country be woven together by lines of rails and wires, laying the basis for a perfect system of domestic commerce, the transportation of people and goods, and the transmission of intelligence from any and all points desirable, whose impulsator, or mover, like the spider, would be in the center, or seat of government. No section of country should be isolated from this grand system or center.

In building a new empire—like Brazil, for instance—the wisest course the government could take, after locating the site of the capital, if the capital were inland, would be to run railroads to the main ports, thereby opening commercial relations with foreign lands or nations; then to enact liberal laws in regard to emigrants, giving them lands if they would occupy and cultivate them; then to run railroads from the capital in all directions, and settle and cultivate the lands along the different lines.

Brazil being a monarchy, the government should do this until her citizens are able and enterprising enough to accomplish such improvements themselves. That government should take lessons from the spider. There are many other governments which might profit by lessons from the snake and spider; for instance, Turkey, Persia, Mexico, and Central and South America. I rejoice to see Egypt becoming spiderized, so to speak.

Russia is throwing her influence in a tangent, from her capital, in all directions. All Europe is alive to this doctrine. America has set the example, and the world will follow (only she should put her capital somewhere near the center).

But, returning to the Emperor of Brazil, I will say, that we do expect much from him when he returns, with his mind filled with the inspirations he receives in foreign lands. A monarch who leaves his throne to visit other countries for information, in order to benefit his own subjects, can not be too highly praised. It would be well if this should become a custom, and be universally adopted. If the Archduke Alexis, now on a visit to this country, should ever become Emperor of Russia, the friendship already existing between Russia and the United States would become complete, for the Americans are certainly well pleased with him, which esteem seems to be reciprocated by Alexis. The friendship and respect for each other being mutual, the good results which will follow no one can foretell.

I said Egypt is becoming "spiderized." She is building railroads through the deserts into the wilds of Africa. Let no one hinder her, but let all the nations encourage and assist her, if she needs their aid. Egypt may again become great. She deserves it, for she is the mother of the arts and sciences. Like the spider, let her throw her web of railroads over Africa, and redeem it. God bless old Egypt and her ruler!

I must again speak of Brazil. With the incalculable resources of this empire, if it should be engineered by a first-class statesman, in less than fifty years it would

equal in wealth and power the United States of North America at the present time.

The present Emperor should follow the example of the Mikado of Japan. He should encourage men of genius of every class to emigrate to his empire. He should, by all means in his power, encourage artists and manufacturers to settle in his dominions. And above all things, agriculture should receive his special attention and encouragement.

Again, I say, the signs of the times are most auspicious. The world has never before been under the control of so wise and just rulers as it is at this time. They seem to vie with each other in noble acts, and each is striving to raise his nation to the summit of greatness in a peaceful way. Those nations who excel in the arts and sciences, and consequently rate high in the scale of civilization, are revered by all mankind. They have their just influence, which is proved by Japan and China imitating them. They are the acknowledged national lights of the world.

The contest in the future will not be in the battle-field, with sword and cannon, but in the academy of arts and sciences. Nations will be prouder of such achievements than they ever have been over a field of slain heroes. The highest ambition of the votaries of science will be to equal, and if possible to excel, those princes of literature, Humboldt, Agassiz, Darwin, and Huxley, in natural history; Lusac, Liebig, and Hare, in chemistry; Demosthenes and Cicero, in eloquence; Moses, Solon, Lycurgus, and even the immortal Paine, in statesmanship; Kepler, Galileo, Newton, and Herschell, in astronomy; Pocock, Marco Polo, and Living-

ston, as explorers, and Columbus, Drake, Cook, Franklin, and Kane, as mariners and discoverers. The agricultural chemist will cause the desert to blossom as the rose; will command the stones to be made bread, and it will be even so. Then peace and plenty will cover the earth as the water covers the great deep. *Man will know war no more.**

*This essay is inserted in the Appendix on account of having been overlooked in the first edition, and because the author deems it requisite in order to further elucidate co-operation, and to present a few ideas omitted in the other essays.

CAPITAL OF THE WORLD.

NOTE D.

In the essay upon the "Congress of Nations," Chapter XV., Part First, there was something said about building a capital for this Congress. It was intimated that possibly some island could be found whose area would be ample and climate salubrious and delightful, being in all respects appropriate and satisfactory to all. But if not, then the best possible situation upon some continent should be selected.

There are some few suggestions which might be made in relation to this city. First, in regard to its site and surroundings; second, the construction thereof; third, the means of transportation; fourth, mode of keeping it clean; and fifth, city regulations.

SITE OF THE CITY.

We will note some of the necessary things in relation to the site for such a city, always supposing it to be located in a temperate and healthy climate. The next thing requisite would be a large body of fresh water, deep and clear, such as some lakes afford. It should be situated upon an elevation, or mound-shaped hill, declining gently in all directions from the center. Then there should be an elevation near the lake whereon to build a reservoir to supply the city with water. This reservoir should be some distance from the city, the center of which should be at least four miles from the lake.

CONSTRUCTION OF THE CAPITOL.

In the center, on the highest portion (the whole ground having been previously prepared), there should be one hundred acres or more appropriated as a site for the capitol, and park or parks surrounding. In as close proximity as convenient should be located all other public buildings, each supplied with ample and beautifully laid out grounds.

The streets should be at least one hundred feet wide, each sidewalk occupying twenty feet, thus leaving sixty feet between. The whole space, from house to house, on all the streets in the city, should be paved with finished marble slabs. The streets should be graded so as to decline to the center. Railroad tracks should be laid on either side of all the principal streets. The sidewalks should decline from the houses to the curbs, to conform with the general declination of the streets; they also to be paved with smooth and closely jointed marble slabs. The alleys to be twenty feet wide and paved with smooth stone, declining from the sides to the middle. Each should be supplied with two railroad tracks.

Around the public square, on the opposite sides of the street, would be the residences of the members of the Congress. No wooden structure would be allowed in the city. The city would be kept perfectly clean in a manner I will presently explain.

TRANSPORTATION, ETC.

No animals to be allowed within the city limits. On the outside streets should be erected stores for the reception of produce and means of sustenance, and further than these no animals or wagons would be allowed to pass. From them, produce and goods of all kinds would be conveyed to every part of the city by means of street-cars driven by steam or springs. The alley cars would convey out of the city the garbage and filth.

Along all the streets there should be planted double rows of shade trees. The large parks should be outside of the city, but through the centers of the principal streets there should be botanical gardens. No extensive manufactories would be permitted within the city limits. The palace of palaces for the continuous world's fair, as well as all the great colleges, to be located outside of the city also. No sectarian churches to be allowed within, but could be built outside of the city, if desired ; but all to be left free to worship as they please, or not to worship at all, as seems best to themselves.

The outside of the city to be laid off into nice drives and parks, amply provided with fountains, statuary, and all manner of exquisite improvements that genius can design and invent and art complete.

MODE OF KEEPING THE CITY CLEAN.

In the construction of the city, it will be remembered that the streets and alleys were all to be paved with smooth stone, declining from the sides to the middle ; and, as a matter of course, from the center of the place to the outside, in every direction, water would therefore

run into the gutters, and from them into sewers, and thence be conveyed outside of the city.

By means of hose or gum-elastic tubes connected with the water-pipes laid in all the streets, the city should be washed every day. It should be the duty of certain persons to attend to this matter. It might be made a part of the duty of the police; for there should be a police force kept on duty at all times; not that we think that there would be crime in such a place, yet they would serve a good purpose in directing strangers to different parts of the city, to act as interpreters between the different nationalities; and, while attending to those duties, they could also wash the streets. As there would be no animals or wagons to soil or wear the streets, they could be kept, with but little trouble, as clean as a parlor. There would be no dust in the city, and washing the streets daily would keep them cool and healthy.

MUNICIPAL REGULATIONS.

The city would be possessed of municipal powers like all other cities, Congress not interfering with the corporate authorities. But all property belonging to the nation in common would be exempt from all control of the municipality; yet no members of the Congress could violate the laws of the city with impunity. The city would have the power to arraign any such offender before the Congress. The municipality could make no change in the form of the city, nor any public improvements. These would belong solely to the Congress so that there would be no antagonism in authority. In this the city would differ from all others. Her main

sphere would be to keep peace between the citizens. There would be no poor citizens. If a man with a family was too poor to live according to rules that would naturally be established here, he would not be allowed to become a citizen, for there would be no inferior houses and no one would be permitted to own more than one residence. There would be no renting of houses, but one could share a portion of his house with a friend, should he chose to do so, and charge or not for the use thereof.

In every square there should be a first-class house of entertainment, for the accommodation of the tens of thousands of visitors to the city and the fair, which would always be open. These houses would be at the disposal of the Congress and independent of the city. They should be proportionally divided between the nations, each one to have as many, according to her population, as any other. But if one nation should not need her proportion, she could, as an act of generosity, transfer them for the time to those who lack. Those houses to be under the control of the two members of each nation to which they are allotted, but still to be under the general inspection of the Congress.

Many who read this will wonder if the author really did believe or anticipated such matters in the future. I will answer that I believe them possible, and that the reality may far transcend what I have written. I am one of those who have great faith in the future. In short, I hope that what I have written, and much more, is in store for poor humanity. If I did not, I would not write as I do. I am not writing for money, but for the love of humanity. I have put my whole mind for

more than thirty years to the study of man, and foregone all ideas of fortune in order that I might assist in his elevation. And I am willing to work out my whole life for the good of common humanity. I do certainly not regret my course, nor do I at this age despair of man's final triumph. My ideas of man's finality the reader will find in my writings. What I know I certainly *do know*, and that knowledge is what I wish to transmit to mankind.

But to return. The gas-works, as all matters which produce dirt, should be outside of the corporate limits. The city to be lighted with gas in every corner by the best mode man can devise at the time ; besides, or with the addition of an apparatus to be constructed within the capitol or house of the Congress, and to extend to the height of three or four hundred feet from the ground, will be displayed a thousand burners, arranged in a unique and elegant manner, representing beautiful forms and noble mottos significant of the era—such as Peace, Union, and Harmony ; Justice, Freedom, and Right, etc. This light, almost rivaling the sun, would represent the civilization of the age. A wide extended intelligence would be fitly represented by a light of this kind.

It would not only illuminate the city, but the country for miles around. It would be lighted by an electric spark.

But the reader will say that to build such a city, and maintain it in such splendor, would be very costly. A city so substantially built, the streets paved as described, with no beasts or wagons to destroy or make them filthy, would last for an age, with but little additional

cost for repairs. The buildings all being fire-proof, the cost for keeping them in repair would be very slight. But *even* were it continuously costly, the ends for which it was created would justify the expenditure, however immense.

It would inaugurate the era of peace. For the want of it, the nations are taxed at least one thousand millions of dollars annually. This is the cost of maintaining the armies and navies of the world in times of peace. But in times of a general war the cost can not be calculated, they are so great and yet so uncertain. Yet I think that the cost of the war between France and Germany (to say nothing of the fearful loss of lives and property destroyed), in money expended on both sides, with the indemnity France must pay to Germany, would more than build such a city. Besides, such a state of things as would bring about the establishment of such a magnificent world's capital, would return to honorable productive labor several millions of able-bodied men, whose labor would be ample to build such a city every year.

The cost of building the most magnificent city that the best architects of the age could devise, with the annual expense of the court or congress of the world, would be but a trifle in comparison with the expense of maintaining this present order of things. But when we take into consideration the benefits the world is to derive from this order of things, the cost vanishes from sight.

1. The first result would be the destruction of the old rule of arbitrament by force of arms, by which the

armies and navies would become useless and cease to exist.

2. Diplomacy with its intrigues and national rascality would also cease, which would save the expense of ambassadors at each court.

3. The depressed nationalities would be brought into commercial relations with more prosperous countries.

4. One of the first acts of this Congress would be to readjust the geography of the nations; all smaller nations to be absorbed into some larger national corporation, according to the nature of their location and national peculiarities; the world to be divided into the largest possible empires or republics, as the people might choose.

5. All useless languages to be discouraged; the number to be reduced to as few as possible, for the differences in language has been found to be one of the greatest causes of difficulty and misunderstanding between nations. Besides, it would be of incalculable advantage to mankind to rid the world of all but a few leading languages. The final result would be one all-comprehensive and noble language for the conveyance of every variety of thought in elegant, terse, and forcible terms.

6. The establishment of a CONTINUOUS WORLD'S FAIR would have a tendency to promote good will and harmony, with great pecuniary benefits flowing therefrom.

There is one thing certain to my mind, *to wit*: The nations can never establish a universal and permanent order of peace without some such an arrangement as I have proposed in these essays.

Yet there are many things which will be suggested to the statesmen of the age that will witness the fulfillment of my anticipations, which I have not mentioned, and which they will apply both in relation to the city and the government of the world, which I, in my time, wish them God speed.

But I must add in the conclusion of this note, that the city would all be laid off according to the most approved plan before any work of construction was commenced. The city to be four miles square; or, if laid out in a circular form, of corresponding dimensions. The capitol, or house of congress, to surpass in magnificence and splendor any structure the world has ever seen, and to be a perfect representative of the age and genius of the nations who built it. It should be large enough to afford ample room not only for the Congress, but to be a repository for all the libraries of the world.

The repository of arts would be outside of the city, in the great art museum connected with the temple of the world's fair.

The city should surpass everything ever yet built by man, just as far as the age constructing it shall surpass all preceding ages in the arts and sciences. Thebes, Nineveh, Babylon, Jerusalem, Bagdad, Athens, Rome, Constantinople, the Alhambra of the Moors, and modern Paris, London, and St. Petersburg, would all be cast into the shade by the magnificent splendor and beauty of this city. Above the mighty temple of the House of Congress, as before stated, will be located the grand luminary, a beacon containing a thousand brilliant gas-jets, which will be lighted instantaneously by

an electric apparatus that will flash forth with such dazzling splendor, that strangers will think that the sun has burst forth at midnight from the midst of the heavens, for it will be light enough to read for miles outside of the city.

THE GRAND, THE BEAUTIFUL, AND THE PERFECT IN NATURE.

NOTE E.

I was once asked by a Frenchman if I thought that there were such grades in the nature and condition of mankind as warranted the idea of aristocracy, or whether nature recognized an aristocracy.

Answer.—Nature not only acknowledges it, but teaches it throughout the whole universe.

Yet, while she teaches this, she does not deny the constitutional equality of all members of each species of beings ; but she also declares that the species themselves transcend each other ; that is, one species is superior to another ; and even the genera are not all equal, but commence with the lowest and rise in regular succession to the highest, which is man, or the *genus homo*.

This genus, when divided into species, rises from the lowest or Hottentot to the highest or Caucasian ; and each species is again divided into many classes, from the most inferior to the highest. This is the universal as well as the eternal order of things. When we examine a single class or species we find them constitutionally all alike, although circumstances make them differ widely.

We will, for illustration, take the Caucasian species. The members of this great family of the human race, constitutionally, are supposed to be exactly alike ; but

the circumstances anterior to birth during infancy, youth, and all subsequent life, so affect the different members that the constitutional equality apparently seems lost. But this is not so. Each member manifests just as much of this constitutional power as his surroundings warrant.

Prenatal or other circumstances may prevent the exercise of some constitutional powers, and they remain dormant. Again, each may have been equally well developed, and surrounded by as favorable circumstances, yet some neglect to avail themselves of their advantages. In such a case, they would not be equal in their powers to those who made the best use of all their surroundings.

Society would be fitly represented by the rose in its various stages of development. First, in the bud; second, when partly unfolded; and third, in full bloom. It is evident that the bud possesses, though in an undeveloped condition, all the attributes of the full-blown rose, yet it is less attractive, less beautiful, less desirable, and does not answer so high a purpose; and, as a consequence, it is named in a lower class. So, different persons, as they develop and exercise their innate powers, like the rose, make themselves lovely and desirable in proportion to the degree of development to which they have attained, and the plane of humanity they occupy. Just as the mercury in the thermometer rises to certain degrees, indicating the temperature, so human beings rise or fall in the scale of humanity, in accordance with their developments; and those upon the same plane recognize their equals, while those be-

low can not fail to discover and acknowledge the superiority of those above them.

This is natural aristocracy. And all, as they rise higher in the scale of their being, aspire to still higher planes of life, in conformity with the spontaneous promptings of their natures. They pass through the grades which were described in the "Perfect Man." (See page 171.) Therefore, to those which are above they naturally aspire, while to those which are below they descend in sympathy, in order to elevate them to the plane they occupy, however high.

But this is not giving sanction to the present order of what is called aristocracy. As was stated in the "Perfect Man," the present order of aristocracy bears the same relation to natural aristocracy as counterfeit notes to the genuine, only the resemblance is not so complete as in the latter. Nature's aristocracy are blessed with all the virtues which are the fruits of perfect wisdom. The greatness, splendor, and glory of natural aristocracy are what incite those below to endeavor to ape and counterfeit those high qualities.

Persons love to be considered noble, wise, and just. They love the splendor that wisdom and greatness confer, and under their cover some in authority practice the most disgusting vices that ever degraded man, and even spend in luxurious and riotous living the mites and tithes of poor washerwomen. They tax the poor to death, producing poverty and crime throughout the land, in order that they may ape natural noblemen. But by their fruits ye shall know them.

In a monarchy they should elevate to the throne the person best capable of self-control, and who is by nature

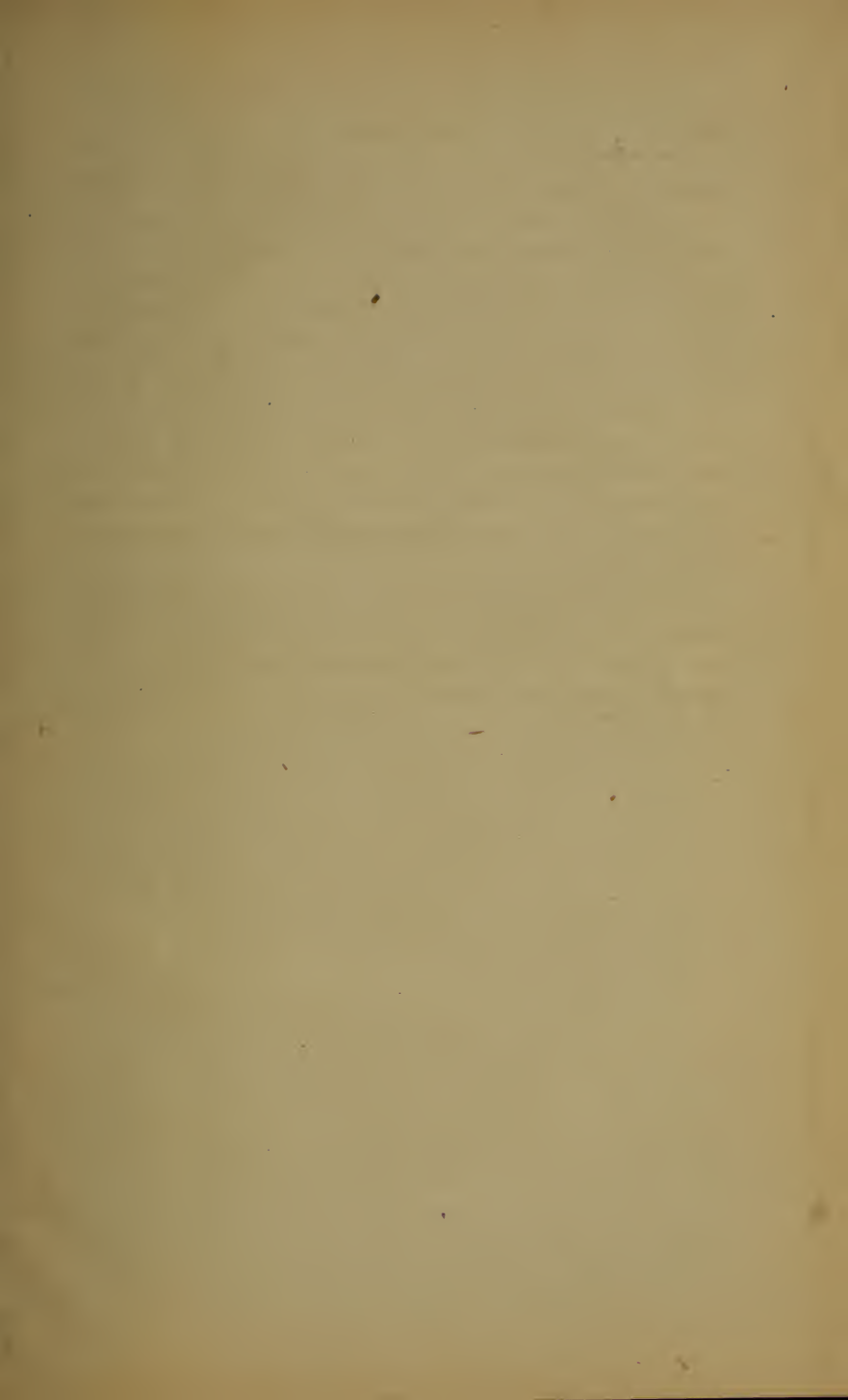
a ruler ; in a republic, the one who has ascended highest in human wisdom and experience. As for aristocracy, let every person ascend as high as possible in the scale of humanity, and nature will award to such ones all the honors they deserve, whether men admit it or not. It is better to be great and not known to be such generally, than to be thought great while possessing no such qualifications.

There are men who rule the mightiest empires and are never known, while others are known only as abusers of empires, yet force their subjects to concede to them the grand epithet of king, which is a miserable abuse of the term. This thing called king happens sometimes to be a slave to the basest of passions, not being able to govern himself, much less the nation. He is a counterfeit, and no king. Coronating such a one fifty times will not make him a king, and woe be unto the nation which is cursed with his rule. He is not one of nature's noblemen, nor does he belong to her aristocracy.

A person who is truly wise and just will be conscious of the fact, and will be blessed by nature with a noble and divine pride, which constitutes the diadem of her aristocracy. This is reflected in the countenance, and is seen and admired by all. It is the crown which nature bestows upon her saints—virtue's reward, or the beautifying of the soul. And with this beauty and glory, the result of virtue, there is inseparably connected a corresponding power, which nature grants, thus qualifying the possessors to govern all beneath in nature, over which they have gained the mastery. In my essay on the "Perfect Man," in this volume, the

reader must recollect that I gave but a mere abstract of the perfect man's destiny. I did not deem it proper or advisable, in a work like this, to treat of man in his transcendent capacities. Neither did I consider it proper to give in full my doctrine of the three-fold department of the mind. For, in treating of the universal mind, I could not avoid speaking of man in his transcendent capacity; neither would it be possible to avoid treating upon the Universal Divinity in such a case; and therefore I have steadily endeavored not to do so, because it would swell the book much beyond the size intended, and besides would not be appropriate in this connection.

In this work I have used the words God, devil, hell, heaven, etc., as mere rhetorical terms, without attempting or desiring to give my views in regard to the peculiar signification of each.



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